

APR 18 '31

# RELIGIOUS EDUCATION

*A Journal*

*Devoted to the Development of Character through the Family,  
the Church, the School and Other Community Agencies*



## RELIGIOUS CO-OPERATION

- What We Can Do About Religious Discrimination.....*George D. Bull, S. J.*  
The Extent of Discrimination and What We Can Do  
About It.....*Abram Simon*  
Seminars of Christians and Jews.....*Everett Ross Clinchy*  
Spiritual Values Emerging from a Co-operative School  
of Religion.....*M. Willard Lampe*  
Examples of Emerging Spiritual Values in Religious Co-  
operation .....*Edwin P. Ryland*  
Interreligious University Work.....*William L. Young*  
Gentile-Jewish Relationships in a Small City in the  
Middle West .....*S. H. Markowitz*

## OTHER ARTICLES BY

- |                        |                         |                          |
|------------------------|-------------------------|--------------------------|
| <i>Solomon Goldman</i> | <i>Paul E. Johnson</i>  | <i>William O. Easton</i> |
| <i>S. Wirt Wiley</i>   | <i>Herbert E. Evans</i> | <i>Nora Beust</i>        |

NEWS NOTES

CONFERENCE REPORTS

EDITORIALS

BOOK REVIEWS

VOLUME XXVI

APRIL, 1931

NUMBER 4

PUBLISHED BY THE RELIGIOUS EDUCATION ASSOCIATION

# RELIGIOUS EDUCATION

*A Journal Devoted to the Development of Character through the Family, the Church, the School and Other Community Agencies*

JOSEPH M. ARTMAN

## Editorial Staff

O. D. FOSTER

ALBIN C. BRO

## Editorial Committee

FRANK N. FREEMAN, *Chairman*, Professor of Educational Psychology, University of Chicago.

ARTHUR J. TODD, *Vice Chairman*, Professor of Sociology, Northwestern University.

EDWARD SCRIBNER AMES, Professor of Philosophy, University of Chicago, and Pastor, University Church, Disciples of Christ, Chicago.

WADE CRAWFORD BARCLAY, Secretary, Religious Education in Foreign Fields, Methodist Episcopal Church, Chicago.

GEORGE A. COE, Professor of Religious Education (retired), Teachers College, Columbia University.

HEDLEY S. DIMOCK, Professor of Religious Education, Y. M. C. A. College, Chicago.

MARTIN I. FOSS, Director, Department of

Physical Education, Y. M. C. A. College, Chicago.

A. R. GILLILAND, Professor of Psychology, Northwestern University.

SOLOMON GOLDMAN, Rabbi, Anshe Emet Congregation, Chicago.

S. R. LOGAN, Assistant Superintendent of Schools, Winnetka, Illinois.

ALBERT Z. MANN, Professor of Sociology and Home Missions, Garrett Biblical Institute.

JOHN W. PRINCE, Professor of Religious Education, Garrett Biblical Institute.

CURTIS W. REESE, Dean, Abraham Lincoln Center, Chicago.

PHILIP L. SEMAN, Director, Jewish People's Institute, Chicago.

PAUL H. VIETH, Research Secretary, International Council of Religious Education, Chicago.

## Contributing Editors

WALTER S. ATHEARN, Educator, Washington, D. C.

GEORGE HERBERT BETTS, Director of Research, Department of Religious Education, Northwestern University.

WILLARD G. BLEYER, Dean, Department of Journalism, University of Wisconsin.

EDGAR S. BRIGHTMAN, Professor of Philosophy, Boston University.

E. W. BURGESS, Professor of Sociology, University of Chicago.

S. A. COURTIS, Professor of Education, University of Michigan.

PAUL L. DENGELER, Director, The Austro-American Institute of Education, Vienna.

ALBERT C. DIEFFENBACH, Editor, Christian Register.

HARRISON SACKETT ELLIOTT, Professor of Practical Theology, Union Theological Seminary.

R. WORTH FRANK, Professor of Religion and Ethics, Presbyterian Theological Seminary.

E. R. GROVES, Research Professor of Sociology, University of North Carolina.

LEE F. HANMER, Director, Recreation Department, Russell Sage Foundation, New York.

LYNN HAROLD HOUGH, Pastor, American Presbyterian Church, Montreal.

A. J. W. MYERS, Professor of Religious Education, Hartford Seminary Foundation.

CHARLES E. RUGH, Professor of Education, University of California.

THEODORE G. SOARES, Professor of Ethics, California Institute of Technology.

EDMUND D. SOPER, President, Ohio Wesleyan University.

ERNEST F. TITTLE, Pastor, First Methodist Church, Evanston.

HAROLD S. TUTTLE, Associate Professor of Educational Sociology, University of Oregon.

RALPH E. WAGER, Dean, Emory University.

RELIGIOUS EDUCATION is issued on the tenth of each month, except July and August. It seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It affords an open forum with entire freedom and without official endorsement of any sort.

THE RELIGIOUS EDUCATION ASSOCIATION publishes this journal, maintains an exhibit library and bureau of information, conducts annual conventions, directs research, and serves as a clearing house for information in the field. The subscription price for the journal is \$5.00 a year. Separate copies are sold at 60 cents. Membership in the Association is free to those who request it.

Correspondence regarding articles should be addressed to the Editorial Staff.

Articles in RELIGIOUS EDUCATION are indexed in the EDUCATION INDEX, which is on file in educational institutions and public libraries.

Entered as second-class matter June 8, 1927, at the post office at Chicago, Illinois, under the Act of March 3, 1879.

## THE RELIGIOUS EDUCATION ASSOCIATION

59 East Van Buren Street

Chicago, Illinois

# Religious Education

Vol. XXVI

CONTENTS for APRIL, 1931

No. 4

<b>Twenty-fifth Anniversary of Religious Education.....</b>	291
<b>NEWS NOTES AND EDITORIAL COMMENTS.....</b>	295
Religious Co-operation; Correct Racial Attitudes in the Public Schools; New Character Situations Involved in Retraining Workers; Progressive Education Association Conference; Church Conference of Social Work.	
<b>What We Can Do About Religious Discrimination.....</b>	
.....George D. Bull, S. J.	299
<b>The Extent of Discrimination and What We Can Do About It .....</b>	
.....Abram Simon	306
<b>Seminars of Christians and Jews....</b>	Everett Ross Clinchy 310
<b>Spiritual Values Emerging from a Co-operative School of Religion .....</b>	M. Willard Lampe 314
<b>Examples of Emerging Spiritual Values in Religious Co-operation .....</b>	Edwin P. Ryland 317
<b>Interreligious University Work.....</b>	William L. Young 320
<b>Gentile-Jewish Relationships in a Small City in the Middle West .....</b>	S. H. Markowitz 323
<b>Can Religion Change?.....</b>	Solomon Goldman 328
<b>Confused Leadership in a Changing Age.....</b>	
.....William O. Easton	333
<b>Teaching Religion .....</b>	Paul E. Johnson 341
<b>Recent Trends in Character Education....</b>	S. Wirt Wiley 346
<b>Records in the Church.....</b>	Herbert E. Evans 355
<b>Recent Books for Children's Recreational Reading.....</b>	
.....Nora Beust	357
<b>CONVENTIONS AND CONFERENCES.....</b>	359
The East Bay Religious Fellowship; Two Important Conferences.	
<b>BOOK REVIEWS AND NOTES.....</b>	362

## Functions of the Religious Education Association

GEORGE A. COE

(1) Meeting of minds representative of many diverse interests and occupations. Members of any religious organization or of none; workers in public schools, clubs, camps, and so forth, as well as workers in church schools, persons interested in any grade of education, from the kindergarten to the college, researchers in any phase of character education,—all meet here as equals for the exchange of thought. Every individual speaks as an individual, for this is a fellowship of minds, not an association of institutions.

(2) Keeping ahead of the times. As we have no vested interests, we are relatively exempt from institutional lag. Consequently we have always brought into the open the problems and the ideas that prepare the way for a future different from the present. Keeping ahead of administrative problems, so that calm thinking is done before action is taken, has been one of our distinctive contributions. The progressive leaders in the denominations would generally agree that in various matters we have prepared the way for them.

(3) Recognition of the younger element in the religious education forces, without regard to official position. Our open discussions and our increasingly democratic management have brought forward many a talented young person whose capacity for leadership had no other opportunity to prove itself. The increasing prominence of this younger element is one of the most certain signs of the vitality of the fellowship. No one who attends the conventions and hears the comments of members who come from many scattered communities can doubt the reality and the depth of the service thus performed. Moreover, it would be easy to make a considerable list of individuals now in positions of important leadership in denominational fields who have been made known to the appointing authorities by the proceedings and the publications of the R. E. A.

(4) Stimulation of research and of the organization of research in character education. Some kinds of research, such as surveys, the Association has undertaken on its own account in a few instances. Influences coming directly from the Association had much to do with initiating the Character Education Research recently carried on by Teachers College with the co-operation of the Institute of Religious and Social Research. The three conferences on research held by the Association brought together unprecedented groups of expert representatives of the several departments of science that bear upon our main interest.

(5) Publication of a magazine of distinctive scope and of high quality. There is no organ in the world that prints the kind of material that we do. The range of our topics is unique and we obtain manuscripts without remuneration from the ablest men and women in our field the world over.

(6) The field work of our secretaries. Our secretaries are in constant demand all over the United States and much of Canada for addresses, the organization of conferences and conventions and for consultation upon many institutional problems.

(7) The assembling in one library, for general use, of all sorts of significant publications upon religious education. Nowhere else, I believe, is this attempted on the same scale. Our own labors in this direction are handicapped by inadequate facilities and we are unable to provide the space that such a collection deserves. Yet our library is already a recognized help to research and it should in time become one of the great research libraries of the country.

(8) Facing forward in emergencies like the present. It is often remarked—and we should glory in the fact—that the positions for which we stood in the early days of the Association have been largely won or have acquired so many champions that our particular function with respect to them tends to disappear. But when one issue is met another arises. At the present moment the cause of religious education within the churches is in a more perilous position, if possible, than thirty years ago. In fact, the rapid changes in our civilization are creating an unprecedented emergency for character education, whether in the home, in the church, in the public schools, in the colleges, or in the community. Never was the need of foresight greater than now; never was the need of thinking *together* greater; and never was the Association as well prepared as it is now to promote this thinking together.



## Twenty-Fifth Anniversary of *Religious Education* 1906-1931

The Religious Education Association, with this issue, is celebrating the twenty-fifth anniversary of its journal, *Religious Education*, the first number of which appeared in April, 1906. Silver anniversary dinners will be held in a number of cities in the United States and Canada.

*Religious Education*, from the beginning, adopted as its policy no educational panacea or religious philosophy. It has been a journal of an Association, not an organ of any particular man or group of men. Its mission through the years has been that of interpreting religious and character education to all groups interested. Hence, for twenty-five years the Association has continued, through its journal, to point out new trends in religious and character education, to show the application of new methods in concrete situations and to integrate into such education whatever appeared of value from the related fields of education, psychology, psychiatry, mental hygiene, sociology, and so forth. Members of any religion, or of none, have been able to speak through the journal, provided they had something helpful to say.

On the occasion of the journal's twenty-fifth birthday, some of the former presidents of the Association, who have been closely associated with the work of the journal throughout the years and who are equipped, because of long and intimate knowledge of it, to see in perspective the growing significance and value of its contribution to the fields of character and religious education, have sent us the following expressions of appreciation of the journal's importance.

### MESSAGES FROM FORMER PRESIDENTS

#### J. H. Kirkland

The journal of the Religious Education Association has made a significant contribution to the general cause indicated by its own name during the past twenty-five

years. When the Association began its work there was a feeling of uncertainty as to its continuance and permanence. That feeling has disappeared. The Association has passed the crisis in its history that

naturally followed after those who were instrumental in its organization passed away. The work of the Association justifies itself. The journal, *Religious Education*, fills a place not occupied by any other educational journal. Every institution of learning and every educational leader and worker will find *Religious Education* indispensable.

Samuel A. Eliot

The organizers of the R. E. A. were confident that they had got hold of the small end of a big undertaking. They were conscious that they had a timely idea and a noble cause. That gave them courage, energy and steadfastness. At the same time they were quite ready to acknowledge themselves to be novices, learners in the school of experience, unashamed of ignorance, prepared for patient study and slow progress.

The officers and members of the Association and the editors of its journal have always retained the sense of expectancy and the spirit of youth. They have been and still are audacious in anticipation, bold in experiment, fertile in suggestion, persistent in action. They have pioneered in new fields of research and experiment. They have succeeded in putting into practice a real catholicity,—a unity of the spirit which has meant "not compromise but comprehensiveness." They have been more concerned with the direction of the march than with the place of arrival—in-deed, the point of arrival has been interesting mainly as a point of departure.

Most church-going people are disposed to jog along in a rather tame and unheroic fashion. They are not creators but absorbers. They run in grooves of custom

or drift with the currents of accepted opinions. The administrators of the R. E. A. have been original, adventurous, filled with a divine discontent, never able to sit down in easy acquiescence with things as they are. They have not yet discovered all there is to learn about the principles and methods of religious education—but they have recognized the need and they have found the way.

George A. Coe

I have supported the R. E. A., as well as its journal, since its inception because:

(1) It tackles the harder problems and does it before anybody else. More critical material upon live questions has been brought out by this Association since 1903 than by all other religious education agencies combined.

(2) It conceives its problems not merely from the standpoint of institutions (churches, etc.), but from the standpoint of civilization and humanity as a whole. Therefore more ethical and religious interests and points of view meet here than anywhere else within my experience.

(3) It brings into its fellowship an extraordinary variety of men of idealistic leanings—members of many Christian bodies, Jews of several types, public school men and investigators whose affiliations are not inquired into. Anybody who wants to promote moral and religious education is eligible.

(4) It encourages men to speak out their individual convictions without restraint. The result is great variety, and occasionally sharp contrasts, but with a minimum of controversy.

Charles Franklin Thwing

The journal, like the Association itself, has served:

(1) To make definite a subject and a program which in certain respects is in danger of being vague and atmospheric.

(2) It has also served to inspire a note of progressiveness in the field of religion which is in peril of being simply static.

(3) It has, moreover, helped to give to religion an intellectual basis and to give to education of every grade a religious element and character.

(4) It has, furthermore, served to bring together in fellowship and co-working a body of forceful leaders and a body of wise interpreters, both of whom are at once Christian and scholarly.

(5) It has, above all, stood as a noble force and as a standard of values, as an inspiring achievement of life over living, as an example of depth and breadth and height victorious over the shallow and the transient in our age.

In a single word, the journal has helped to join religion and education—egoistic, altruistic, theistic—into a unity which is both nothing less than human and divine.

George B. Stewart

*Religious Education* has pointed the way for twenty-five years to many of the most progressive movements in its field of service. It has given publicity, extension and permanence to numberless and worth while surveys, experiments and addresses. As the organ of the Religious Education Association it has made that organization a monthly instead of an annual agency for education, ranking with those agencies functioning in the secular field.

The R. E. A., through this organ and

its other activities and by virtue of its very existence, has stimulated, guided and given substance to the significant modern movement for religious education. This Association has been potent, possibly as potent as any, for the promotion of religious education in the years since its organization in that epochal meeting in Chicago, which some of us can never forget.

A. C. McGiffert

During the first quarter century of its existence, the journal, *Religious Education*, has rendered a signal service to the cause of religious and moral education in America. It has been an eloquent witness to the importance of the cause and has stimulated interest in it, particularly on the part of pastors and other religious leaders; it has consistently emphasized the need of higher educational ideals and better educational methods in the churches; it has brought to bear upon the problems involved some of the best modern thought on education; in general, as the official organ of the Religious Education Association, it has done much to further the ends for which the Association stands. May its influence increase with the years!

Theodore G. Soares

*Religious Education* is a meeting place for workers and thinkers in all the wide field of religious and character education. We are separated; we are in churches, schools, homes; we would not know one another or see our common problems. But we meet in our magazine. Here we become conscious that we are not alone but members of a large and growing body. We discover that experiment is going on, the area of knowledge in this great human interest is enlarging. We

learn the results of these endeavors. We are informed of the findings of research. Here is a medium of exchange for the best opinion. Whatever is being well thought anywhere we may share.

Our magazine for a quarter of a century has looked the world in the face and dared to estimate its worth. It has frankly assessed the elements in our civilization and asked what educational responsibilities each of them involves. So we have sought the fundamentals of human upbuilding.

**Donald J. Cowling**

No one familiar with the work of the Religious Education Association would question the important contribution which it has made during the past quarter of a century to the religious and educational life of America. Its leadership has been widely felt and in many respects it has been a pioneer force.

I have no doubt that the best days of the Association are ahead of it.

**Francis G. Peabody**

I look back on my association with the Religious Education Association as one of the happiest incidents in a long life. It provided not only the stimulating opportunity of participating in fruitful discussions but even more an intimate personal relation with many wise, discerning and generous friends. I recall with special satisfaction the presence at our meetings of pastors from remote communities who had found little sympathy at home and depended upon the meetings of our Association to reassure their courage and faith.

The brave and judicious counsels there given have been perpetuated through the journal which now approaches its twenty-fifth anniversary and I gladly testify to

the wide influence of its teachings in confirming an intelligent faith and in training many minds in a national and Christian loyalty.

**William F. McDowell**

As I think of our discussion when we were projecting the organization of the Religious Education Association, this is what stands out: A company of serious Christian men were trying to inspire and guide a movement that would result in a great enrichment of Christian life through Bible study and use of other materials bearing upon the religious life. I cannot recall hearing in any of the preliminary discussions of earlier years any suggestion that did not have as its purpose this practical outcome in the way of improved religious instruction in the United States. I think we were extraordinarily guided in the choice of our purpose and in the manner in which it has been carried on. I count myself highly honored to have been one of the founders and one of the men honored by the presidency for one of the earlier years.

**William Lawrence**

I have always felt it an honor to have been an early president of the Association. It was then an advance guard of those who, realizing the necessity of fresh interpretation of the Christian faith, determined to arouse people to deeper thought upon the subject and more intelligent action. That early work has been more than justified in the wonderful response on the part of churches, educators and people.

One of my happy memories is that of presiding at a great meeting at which a Jewish rabbi and a Roman Catholic priest representing his bishop both spoke on church unity.

# Religious Education

Vol. XXVI

APRIL, 1931

No. 4

## News Notes and Editorial Comments

### Religious Co-operation

WITHIN THE MEMORY of the readers of this journal significant changes in religious attitudes have been noted, perhaps both for good and for ill. But that the attitude of believers of religious groups toward each other is more wholesome there can be little doubt. Only a few decades ago, heated and often bitter debates were held by leading representatives of different Protestant communions, in the conviction that those of other denominations were doomed to perdition and that they would be held responsible before God for bringing the lost souls from darkness into light. We have witnessed changes come about so slowly and gradually that they have escaped our notice and yet when we look back over three or four decades we see the change has been marvelous. From profound conviction, often colored by bigotry, intolerance gradually fused into tolerance, and tolerance in turn has been fusing in the warmer atmosphere of understanding into appreciation and fellowship.

A half century ago there was practically no co-operation between the numerous Protestant sects contending for their respective places in the sun, and co-operation between Catholics, Jews and Protestants, if mentioned, would have been considered the wild dream of a Utopian fanatic. But today, after numerous

Protestant co-ordinating agencies have come into existence, it is easier to interest Catholics, Jews and Protestants in co-operative enterprises where their common interests are at stake than it was a generation ago to interest Protestants alone to work together for their mutual interests.

Numerous agencies are now operating to cultivate better understanding and relationships between religious groups and more and more the burden of proof is falling upon the non-co-operative type of mind. What was generally considered impossible or a wild dream is now being taken for granted in many quarters. High officials in all groups meet more or less regularly in associations and commissions to study ways and means of thinking their way through to better relationships. Open fora are being held among lay groups to study honestly and to discuss frankly the differences between the groups in order that a better understanding and a real appreciation of each other may be found.

Organizations are being set up designed especially to harness together representatives of various religious groups to common tasks. Numerous community, national and international causes have afforded occasions of acquaintance, appreciation and camaraderie. Tendencies toward union between more homogeneous

groups, as well as appreciative co-operation between more diverse groups, are increasingly apparent. When it is understood that genuine co-operation may be attained without compromise of principle or conviction, a sense of comradeship soon emerges from the fellow feeling growing out of the closer contacts gained in struggling for the success of a common cause. If the world war taught us any one thing above all else it was that in co-operative action there is strength and victory for all and without it there is weakness and defeat for all. This lesson is now being learned both by church and state.

This issue of *Religious Education* contains articles citing examples of spiritual values emerging from interreligious living. These are finger-boards pointing the way to a new day, a day of appreciation of the views of others, a fellowship in differences, a sense of brotherhood, a consciousness of need of each other, a better perspective of one's own faith, the assurance of greater strength in battle against common foes and a profound sense of satisfaction and comfort in being more satisfactorily related with the "stars in their fight against the Siseras" of the ages. While much has been done in developing the co-operative spirit, little has as yet been accomplished in effecting a *modus operandi* for concerted action in solving common problems.

Some of the direful results following from the unrelated efforts of the idealistic forces of our world are now unhappily crushing down upon us. One crisis after another is confronting us, not only in America but throughout the world. Corrupt politicians have been juggling us to keep in power. Selfish interests have succeeded in keeping us debating theology instead of meeting vital human needs. Our own inability to get together have kept us all from the very factories of human destiny—our public education institutions—where the "democratic prin-

ciple of separation of church and state" has dangerously near worked to our undoing.

So while appreciable progress has been made in co-operative attitudes and marked spiritual values have emerged, the responsible citizen, whatever his race or creed, should seek ways and means of bearing his share of the burden in meeting fearlessly and honestly the issues in our present national and world crisis.

—O. D. Foster.

### Correct Racial Attitude in the Public Schools

NO GREATER PROBLEM confronts the public schools than the teaching of correct attitude, as far as races are concerned, in the great public school system of America. If America is to exist as a democracy, if the melting pot is really to melt and fuse the different elements of our country into one real nation, then the public school must assume its responsibility for teaching the proper attitude toward the races of the world. I find that children are very quick to catch the impression which their teachers and parents give to them and if the impression given by the teacher is one of tolerance, broad-mindedness and appreciation of the different races of the earth, the child is quick to appreciate this attitude and to adopt it as his own.

In teaching the proper attitude toward the races, there must be a full and deep appreciation of the various contributions which the different nations have made to our civilization. I have found in our own public school system that if, in a particular room, there are children from Italy or from France or from Norway and we can tell the entire class stories of some of the great men and women of these countries and show what a wonderful contribution they have made to civilization, we will enlist the child's sympathetic understanding of the devotion which



these children and their parents may have to their homeland.

The white people of the South have a very difficult problem with reference to the Negro. To teach the white child his obligation to the Negro is one of the essential elements of the public school curriculum in our city. We are teaching the obligation which the white race has to the Negro child—the obligation to give him a square deal, to think without prejudice, to act with a kindly spirit and to develop the highest and best that there is in him. In our efforts to do this we have instilled into the child the attitude of co-operation with the Negro servant in the home or the Negro man who delivers the coal or the Negro child as they meet on the street. We are also teaching the contribution which the Negro has made to history, to the development of agriculture and industry in the South and the contribution which he is now making throughout the nation. Courses in Negro history and Negro music have been provided in order that we might bring out very definitely the contribution which this race has made and is making to the development of the country. Possibly the most difficult task ever assigned two populous races is to live side by side as the white and the Negro are living in the South. And yet we believe that in the Atlanta public schools, with the assistance of the interracial committee and what is known as the Atlanta Plan, we are working out an even justice to the Negro and giving the white man the proper conception of his attitude toward the Negro race.

On the other hand, we are teaching, in the Negro schools, their proper relations to white people. We are showing that the great mass of property in this part of the world is owned and controlled by the white people and that they are willing to tax themselves to give the Negro educational advantages. We are showing that employment is being pro-

vided, that development of the native resources of the Negro race is being made largely at the expense of the white man's money; therefore, the Negro should have the right attitude toward the white man. Such a reciprocal relationship is being taught in the public schools and we believe that the coming generation of both races will understand each other better and will be able to work more amicably together. This will result in a broader vision for all concerned.—*Willis A. Sutton.*

### **New Character Situations Involved in Retraining Workers**

SINCE CHANGES in lines of business and manufacturing have brought about new approaches to the training of workers, attention should also be given to the new type of character situations involved. In the effort to relieve unemployment, workers themselves have developed training schools; employers have set up schools for training workers for the new type of position impending; and the state has, for example, in changing from steam to electric driven power on the railroads, trained steam engineers as electrical engineers so that they were not displaced. Even opportunity schools have been organized, as in Denver, Colorado, to get people ready for positions for which their former experience had not given them training. The question arises whether the church and kindred agencies interested in strength of character will have to take note of these rapid dislocations of our working group. What does this mean in the matter of character growth?—*Editorial Staff.*

### **Progressive Education Association Conference**

THE ELEVENTH ANNUAL CONFERENCE of the Progressive Education Association, held in Detroit, February 26-28, was notable for the largest

attendance in its history and for at least two significant forward steps. Resolutions were passed for the organization of a world movement in education which will not only co-ordinate all educational agencies in this country to promote a knowledge of modern educational philosophy in all countries, but which will transfer to the teaching body the impetus and means of advancing better international understanding and good will which the politicians have signally failed to accomplish.

The other movement fostered by the Association is the work of a committee under the direction of Wilford M. Aikin, Head Master of the John Burroughs School, St. Louis, Missouri, to reorganize the entire relation of the secondary school to the college by doing away with the credit and unit system, liberalizing entrance examinations and establishing standards of secondary education which the colleges will accept as the basis for their curricula.

Group conferences on various aspects of educational practice, illustrated with exhibits of school material, were outstanding features of the conference. For the general sessions such leaders in education as the following were heard: Dr. William H. Kilpatrick, Dr. Goodwin Watson, Dr. Harold Rugg, all of Teachers College, Columbia University; Dr. William Boyd, Glasgow, Scotland; and Morton Snyder, Head Master of the Country Day School, Rye, New York.

Officers elected for the forthcoming year are Burton P. Fowler, Head Master of the Tower Hill School, Wilmington, Del., President; J. Milnor Dorey, Executive Secretary; and E. M. Sipple, Head Master of the Park School, Baltimore, Md., Treasurer. Ann Shumaker is editor of *Progressive Education*, the organ of the Association. The offices of the Association are at 10 Jackson Place, Washington, D. C.

### Church Conference of Social Work

**T**HE SECOND ANNUAL MEETING of the Church Conference will be held in Minneapolis, June 14-20, as an Associate Group of the National Conference of Social Work.

The Church Conference is being related to the larger program of the National Conference of Social Work in joint sessions with Divisions and other Associated Groups. The National Council of Federated Church Women and the Association of Executive Secretaries of Councils of Churches have voted to relate their annual meeting dates to the Church Conference, the Federated Church Women to meet in Minneapolis June 11-13 and the Executive Secretaries in Chicago June 20-23, to enable their members more easily to attend both meetings.

The topics of the Church Conference Program for the week will include: Trends in the Social Activities of Churches, The Pastor and Life Adjustment Problems, The Church and Unemployment, The Rural Ministers and Social Work, The Church as a Factor in the Social Work of a Community, Follow-up of the White House Conference on Child Health and Protection and the Function of the Church in the Program, Mental Hygiene in Religion.

### There Will Be No May Journal!

**B**ECAUSE of the financial depression and consequent decrease in our income, the Executive Committee has voted that a saving in printing costs must be effected by eliminating the May issue of the Journal and printing a combined May-June number which will be mailed about June 1. That issue, which will carry the Convention reports, will contain more material than usual.

We are sorry indeed that we should be forced to take this step, but we know that our readers will understand the situation in which we are placed and approve our action.—*Executive Committee.*

## What We Can Do About Religious Discrimination\*

GEORGE D. BULL, S. J.

Woodstock College, Maryland<sup>a</sup>

I AM one of those Catholics who believe that most of the unfriendliness to things Catholic, which exists amongst us today, is based on misunderstanding.

There is some discrimination, of course, which is rooted in malice; a kind, namely, which appreciates the sincerity and general approach to life of Catholics and nevertheless deliberately inflicts what offense and injury it can and whenever it can. Sometimes this is for ulterior motives. Politicians, for instance, when victory on any legitimate issue may seem doubtful, are occasionally not above the appeal to religious prejudice; individuals, hard pressed for personal misdeeds, find the cry "Romanism" an effective red herring; and we have not been without men low enough in the scale of human depravity to destroy deliberately the harmony of whole communities for financial gain.

Now, with this type of intolerance we are not and cannot be here concerned. These gentry wish to be bigoted. It is a *sine qua non* of gatherings like ours that we do *not* wish to be so; that we deplore discrimination on the basis of religion alone; that we are alive to its dangers for our civic and social life,—that it is the spectre at the feast, the serpent warming itself at our hearthstone; that, quite possibly, religious intolerance, more than anything else, contains within itself the germs of our destruction as the most

prosperous and materially happy nation on the earth.

Not intolerance, therefore, which is malicious, but intolerance as far as it is the product of misunderstanding, would seem our only concern; and, as far as I can see, no expression of the purpose of this gathering could be more useful than simply to say we are met to try to dissipate to some extent the misconceptions each group may have of the other.

This, at any rate, is the immediate object I have set myself as the Catholic representative. I felt that if I could but hit upon the proper topics, some of those misconceptions might be removed. But the more I thought of what item to discuss, the more puzzled I became. Should I discuss the Incarnation? the Mass? the Confessional? Church and State? Catholic Liturgy? the Inquisition? the Catholic claim regarding marriage,—or education? Which?

In some of the other seminars, at Harvard, for instance, such subjects came to the fore. Explanations were made, questions asked and answered and doubtless some good was done in the sense that some misconception was removed. But I felt, none the less, that there is an inescapable futility in going about the good work that way. I felt that the reaction of any normal Protestant or Jew to the Catholic reply on this or that particular point of Catholic teaching or practice was more likely to be the reticence of polite skepticism than the silence of genuine assent or satisfaction. My own personal experience in attempting to meet the

\*A paper delivered at a Seminar of Jews, Catholics and Protestants, held at Dickinson College, Carlisle, Pennsylvania, November 2-3, 1930, under the auspices of the Religious Education Association and the National Conference of Jews and Christians.

questions of sincere Protestants or Jews had led me to this conclusion. Sometimes, despite what appeared to me a perfectly lucid explanation, I have seen misunderstanding not lessened but increased. And gradually it dawned upon me that the words we were using did not have the same connotation. We were speaking a different language and *we did not know it!* And the reason for this, I finally concluded, was that the background of our thoughts was not the same; and this not only in the strictly religious spheres, but in the whole of life. The things left unsaid, rather than the things said, the spontaneous reaction toward life, rather than explicit declarations about life, seemed always to be the foci of the misunderstanding. And so I judge that if I am to make any contribution, however slight, to the work this gathering is seeking to accomplish, it will be best sought along this line: to attempt, in however inadequate and hasty a manner, to bring into relief some of the lineaments, at least, of that whole pattern of life which Catholics take for granted.

In a word, my reply to the second part of our agenda—"What can we do about discrimination?"—is this: let us each try to get at the other's spirit, the thing which transcends the detail of his religion. Having done this, we may or may not possess the key to the readier understanding of the minutiae of his religious outlook; but it is certain that we shall have the key to the appreciation of the sincerity of his life, and this, it seems to me, is the first postulate of toleration.

I propose, then, for my part, to point out some of the things which are latent in the Catholic's outlook, in his approach to life as a whole; and to illustrate how, lying in the background of all his intercourse with his fellow-citizens, they become the breeding-ground of misunderstanding.

Catholicism is not merely a creed: it is a culture. I mean that it is not merely

a set of propositions which have to do with religion directly and in the strict sense of the word, but it is an attitude toward life as a whole. If a man is a Catholic, he is so not merely on Sunday, nor when in church, nor when giving his ideas about such things as the Pope or the Bible, the Mass or Salvation or Christ; but also when he is discussing Homer or Dante or Oscar Wilde, or when he is building a cathedral or attending the opera or buying stocks. In a word, there is no activity into which the spontaneous reactions, which are peculiar to him because he is a Catholic, do not come.

Now, this was always true. But what was not always true, but is true today and is one of the greatest causes of misunderstanding, is the fact that Catholicism as a culture is no more the culture of the world than as a religion it is the religion of the modern world.

When Christendom first split into sections and men disagreed, they did so against a common background. Catholic and Calvinist (let us say) quarreled, in the beginning, over particular points of doctrine or practice; but the things they took for granted about life as a whole were the same. Henry VIII or Martin Luther could not be said to be holding the religion of Rome; but certainly theirs was the culture of Rome,—the Rome, I mean, which for centuries had dominated all the living of the Western world.

But this condition of things has changed. Catholic and non-Catholic today do not differ on the details of dogma; they differ on life. And, I think, failure to recognize that the Reformation ushered in a new culture, as well as a new religion, is one of the big sources of misconception today.

Now, nowhere in the Western world is this cleavage of the two cultures more clear and complete than in our own land, for nowhere was the opportunity for untrammelled growth, for expansion, unmodified by the previously existing culture, so

complete and free as it was in the New World. Those who had broken with the old tradition and had come to America found here a virgin soil, not only figuratively but literally. Those who had broken with that tradition and had remained at home could expand and grow only in an environment already preempted by the habits of thought and the material symbols of the dominant civilization. Here they could erect their meeting-house beneath nature's full sky and the benevolent trees; there they must perforce build beneath the shadow of the spires and arches of the Gothic cathedral.

The result has been, in our land especially, that a whole new point of view has evolved. Things which were in the background of human thought for centuries are no longer there; the "modern" mind is not the Catholic mind—in the sense that all the principal well-springs of its reaction to life are different.

It is comparatively easy to realize that Catholicism in the Middle Ages was a culture and not merely a creed, for it has left the embodiment of its views of life in its own distinctive art, its own distinctive literature, its own philosophy, its own architecture. Dante and Fra Angelico, Chartres and Rheims, only body forth in the realm of the esthetic, in the spontaneous reaction of the artist, that same fundamental approach to life which Aquinas couched in the explicit affirmations of the syllogism; and these creations, whether of beauty or of pure intellect, were but the lives of the men of that day, from the lowest to the loftiest, refracted through the medium of genius. But what is not easy to realize is that that attitude toward life is to be found in our midst today. It is not easy to remember that twenty million Americans hold in the twentieth century substantially the view of life which Dante or Francis of Assisi held; that, in consequence, many of the spontaneous reactions of Catholics today to the life around

them are motivated pretty much as those of Anselm might have been or of Bonaventure or of Abelard. I do not mean, of course, that there is no difference at all, but only that there is no difference regarding the fundamental values of life and no difference in the things which are assumed and acted upon without reflection in the daily routine, precisely because of those fundamental values.

Now, it would carry me too far afield to try to enumerate in detail what those things are. But there are two traits of the Catholic attitude toward life to which I should like to draw special attention, because I believe that not only do they beget misunderstanding between Americans who are Catholics and those who are not, but that they are the prime reasons why Catholics *cannot get themselves understood* in the modern world. Those two traits are totality of view regarding life and "other-worldliness."

Now, as for the first quality—totality of outlook—I do not think anyone who has even a casual acquaintance with Catholicism will have any difficulty in accepting it as characteristic. I said, a few moments ago, that the twentieth-century Catholic looks out on the world today very much as did his fathers of the Middle Ages. And writers are never done telling us that unity and totality were the marks, not only of medieval thought, but of medieval life.

There was one system of education for princes, lords and clerks; one sacred and learned language, the Latin; one code of morals; one ritual; one hierarchy, the Church; one faith and one common interest against heathendom and against Islam; one community on earth and in heaven,—and one system of feudal habits for the whole West.<sup>1</sup>

Now, if that unity and totality have passed from the civilization in which we now live, they have not passed from Catholic thinking on the fundamentals of existence. Catholics still believe that every sphere of human life is related es-

1. De Wulf, *Philosophy and Civilization in the Middle Ages*, p. 131.



sentially to every other; and that in the conscious and deliberate activity of man there is no action which can be evaluated as an absolute entity,—isolated, that is, from the central fact of man's relation to the rest of the universe. Catholics still look out upon the world and find it ordered according to the principles of theocentric realism. And because this evaluation—this reference of all human activities to the whole under which, for Catholics, life is organized,—is nearly always implicit and spontaneous, this very tendency to totality sets the Catholic at odds with the whole modern outlook on life.

For it is clear, I think, that modern thought, like modern life, is departmentalized. Our institutions in this respect only reflect our thoughts. The dominant ideal is separation—separation of Church and State, separation of religion and education, of science and philosophy, even of religion and morality. And what is true of the world that modern man has made is also true within the microcosm of modern man himself. He tries to live as though his social nature were one thing and his individual nature another; as though his life were set like concrete in so many moulds; as though there were compartments for his thoughts, his emotions, his actions, like the divisions in his desk or safe. He seems to think he can separate his theory from his practice, his physics from his metaphysics, and make a cleavage between his life as a father of a family, as a business man or a public official and his life simply as a human being.

Each activity (as Mr. Lippmann tells us) has its own ideal, indeed a succession of ideals—for there is no ideal which unites them all and sets them in order. Each ideal is supreme within a sphere of its own. There is no point of reference outside, which can determine the relative value of competing ideals. The modern man desires health, he desires money, he desires power, beauty, love, truth, but which he shall desire the most, since he cannot pursue them all to their logical conclusion, he no longer has any means of deciding. His impulses are no longer parts of one attitude towards life; his ideals are no longer in a hierarchy under one

lordly ideal. They have been differentiated, they are free and they are incommensurable.<sup>2</sup>

We have, then, the antithesis of totality versus sectionalism or departmentalization, in the outlook on life. We have also the antithesis of other-worldliness versus worldliness.

Now, I should like to say (to avoid a misconception at this point) that in mentioning "other-worldliness" as a mark of the Catholic attitude toward life, I do not mean to say that Catholics alone believe in a world to come. But I think I am safe in saying that, as compared with the modern culture, the idea of the other world looms larger in the Catholic view and makes its presence felt in a greater number of spheres; in a word, receives, on the whole, greater emphasis. It seems to me, as I try to analyze casual experience of the culture in which we live today, that non-Catholics are affected to a large extent by the very lack of that orientation to life which I mentioned just above. It seems, in other words, that the non-Catholic attitude is something to this effect: "We are sure of what we have. We are not sure (not *so* sure, at any rate) of what is to come. Let us appreciate the present, then, while we have it. Doubtless there is another world, but let us make this one a better place to live in"; whereas the Catholic view is that the thing of ultimate importance is not here, but hereafter, and in fact that this world has genuine value only in so far as it leads to the next.

Now, this is a very inadequate view of the great divergence in the attitude with which Catholics and non-Catholics face the modern world. But I think, sketchy as it is, it will suffice to indicate how it is that Catholics and non-Catholics come so frequently to misunderstand each other,—or rather, why it is that Catholics must appear (as I think they do) to their non-Catholic fellow-citizens inert and apathetic in certain forms of civil endeavor; callous to certain social needs; unenthusi-

2. *Preface to Morals*, p. 111.



astic about this or that "latest movement" in sociology; reactionary, strange, foreign, even dangerous to modern life and thought.

Let me illustrate by taking instances from one or more of the areas of conflict between Catholicism and the modern world.

There is, to begin with, the question of education. Catholics insist upon their own schools. They segregate, as Mr. Marshall (rather unfairly, I think) expresses it, thousands of future American citizens during the formative years of life. There is a great public school system with which, so far as possible, they will have no part. Of university education the same is true. They have, at the moment, an extensive autonomous system of their own; and in general they try to bring it about that Catholics will be out of contact with the great American university centers of American culture. Why is it that they will not use these great instruments of national solidarity, agreeing where they can, frankly agreeing to differ where they cannot?

I am not concerned here to give the reply, but only to illustrate the attitude toward life from which that answer will spring. It may be wrong to take it for granted that life cannot be departmentalized; that postulate may be false (though, of course, being what I am, I am sure that it is not). But this surely is true: that if totality of outlook is fundamental in my view of life, I am but rational in rejecting an educational system which is built on the assumption that religion and education need not go hand in hand. And yet, in all the discussion that might arise between Catholic and non-Catholic, it is quite possible that this fundamental difference of attitude might go unperceived and, going unperceived, deprive me, not of the ability to make you see my doctrine on education, but to see my sincerity in holding an opinion which is the only one I can hold consist-

ently with the culture in which I have been bred.

It is but a casual instance of one of the disadvantages under which totality of view must labor when dealing with a culture which is concerned only with an immediate and isolated truth. In different ages the non-Catholic culture may accept at face value different and even contradictory ideas, precisely because they are in isolation from each other. Today, for instance, it is harder to explain to non-Catholics the Catholic attitude on education than it was in the sixteenth century, because today different things are in the background of the non-Catholic mind. In a world which was highly religious (even if erroneously so) you did not have to *prove* that religion should dominate education. In a world which limits its religion to a department, the general *idea* of religion has first to be proved.

Now, what happens when Catholics and non-Catholics try to understand each other in the matter of education happens in practically all the areas of major contact in our daily lives and for the same reason. We approach the subject with different things taken for granted; not necessarily different explicit postulates, though this is frequently true, but different attitudes. And *these attitudes are not mutually perceived*,—all that is said and done is said and done against different settings and so understanding is far away.

Mr. Stephen Leacock<sup>3</sup> tells us that "a half-truth, like a half-brick, is always more forcible as an argument than a whole one. It carries further." Perhaps I might take the statement as roughly descriptive of what happens when a man with a tendency to totality of view tries to explain to a man who is only interested in the departments of life. Like the half-brick, sectioned truth not only carries further in an argument; it is easier to handle!

3. *The Garden of Folly*.

The difficulty increases when we remember that the Catholic tendency is not only to measure each activity of life by its relation to the whole, but to count as important not so much this world as the world which is to come. I think we are all pretty much agreed as to what this word "other-worldliness" means; and also, perhaps, that it is the genuine antithesis to the whole spirit of modernity. But I doubt whether we could exaggerate the ubiquity of this antithesis and its power to set Catholic and non-Catholic at odds, especially in civic and social relations. Let me take but one illustration—the question of birth-control.

Perhaps nothing that Catholicism teaches has so marked her out for the modern eye as reactionary, cruel, deaf to the call of social progress and the conclusions of science, as her stand on this subject. Bertrand Russell sounds the warning for modernity, and I think he sounds it in modernity's tone, when he says: "Catholics will go on in spite of everything, believing imperturbably that birth-control leads to hell fire, and so we are in a fair way to surrender the earth to idiots, imbeciles and Roman Catholics."

Now, once again let me say, it is not my intention to tell you why Catholics believe that under no conceivable circumstances is positive interference with conception morally justifiable. I wish only to show how in this, as in another casual instance, the clash between the Catholic and the modern view is fundamentally an antithesis between two whole attitudes toward life.

The matter is simple and need not delay us long. The assumption in the vast majority of arguments for birth-control is always some good realizable here on earth. It may be a better race; it may be prevention of poverty, disease or any other form of human misery; and the thing most noticeable about the most earnest and sincere of the protagonists of contraception is their whole-hearted sur-

render to the assumption that all these things are not merely evils, but that they are unmitigated and absolute evils, the abolition of which could not but be worth the complete devotion of the most noble lives.

Over against this assumption there is the Catholic one: that the only absolute and unmitigated evil in the world is sin. The Catholic is certain that a single mortal sin, committed in private, far away from all the haunts of men,—a mortal sin even of thought alone,—is an incomparably greater evil than the vitiation of a whole race by inherited disease, the idiocy or imbecility or all the misery which war, pestilence and famine could bring in their train. Besides this, or rather because of it, he can look upon human misery from another angle. He is as anxious as anyone that, in general, it should be ameliorated or even abolished from the earth. But for him its abolition constitutes no categorical imperative. He is wont to think that life at its longest is short; and suffering may be made a coin which will pass current in a world much better than this one!

With such assumptions on either side, it is not hard to see how misunderstanding will arise. The Catholic must inevitably appear as hopelessly callous, unmerciful, without civic or social interests. He appears to the modern as tenacious of an attitude regarding contraception which may have fitted some less complex civilization, some bygone age; while he himself believes that that attitude is ageless, that it transcends time and is rooted in eternity. The modern will go on multiplying reasons to show that birth-control will aid temporal happiness.<sup>4</sup> And the Catholic goes on thinking first of eternal happiness. In a word, the common argument for birth-control has a force and power for the modern mind which it does not have for the Catholic

4. This is the modern point of view. Of course, I do not think it is true.

mind. And the ultimate reason is an antithesis,—the antithesis between worldliness (in the unobnoxious sense) and "other-worldliness." And as this is an attitude, something taken for granted on either side and usually unperceived, it begets misunderstanding.

And this is the point which I really wish to make: You may or may not agree with my reasons for standing on the wrong side of what, in your eyes, is a great social question. But if you know of the trait in my general outlook on life, you will not declare, as a learned professor did some time ago, that the Catholic position on birth-control is mere "medieval fatheadism." You may disagree with my premises, but you will know they are premises and not prejudices. You will realize, perhaps, that I am not consciously tied to a superstition; that I have tried, at least, to rationalize my position; that in my own mind, at least, it is part of a general scheme of life. And realization of things like this may make it easier to be tolerant.

This, then, I submit as my reply to our question: "What can we do about discrimination?" I have tried to say that, in my opinion, we get furthest when we try to make allowances for the whole culture or attitude toward life in which those around us have been reared. I have tried to say, quite frankly, that, as far as Catholics are concerned, that culture is fundamentally the antithesis of the culture of the modern world; that this is implicit in our daily intercourse with our fellow-Americans; that it governs many of our impulses and reactions to modern social and civic problems. And I have tried to illustrate, casually, how it operates to bring about misunderstanding between Americans who are Catholics and those who are not.

We know upon what little things misconception may sometimes turn. I can come to like or dislike a man merely from the poise of his head or the manner of

his walk. I once heard Major General Sir Frederick Maurice tell a group of American students at Cambridge University that during the war he had found American soldiers definitely at odds with English soldiers because, as one chap expressed it, "them fellers drinks tea!"

There was a time when historians were almost generally agreed that the Middle Ages were the dark ages. That time is past; it is no longer fashionable, much less scientific, to treat that great civilization with contempt. The change came when that culture was studied as a whole; when items like the Inquisition and the *Unam sanctam* were taken in conjunction with, not isolated from, the cathedrals and the Crusades. I wonder if it would be stretching an analogy too far to predict that items like Catholic education, or birth-control, if juxtaposed in men's minds with Catholic teaching on purity or marriage or the necessity of obedience to duly constituted civil authority, might not yield a similar appreciation of the twentieth-century Catholic's approach to life, might not make us seem less reactionary, less a stumbling-block in the way of social progress, less dangerous to modern ways and men?

There is a story told of Goethe, the poet. Day after day he had passed the cathedral at Strasbourg, his poet's eye blind to that glorious beauty. He had been reared in the tradition that Gothic was barbarous. But one day he went within, and, as he says himself, "I seemed suddenly to see a new revelation; . . . the vision of beauty was given my soul." Goethe had been educated among the detractors of Gothic.<sup>5</sup> It was only when he went within that he knew. The same is true of all of us; only when we go within can we know that beneath the infinite complexity of modern human life there is always something to scale down our surest prejudices, and to make us tolerant.

<sup>5</sup> De Wulf, *Philosophy and Civilization in the Middle Ages*, p. 8.

## The Extent of Discrimination and What We Can Do About It \*

ABRAM SIMON

*Rabbi, Washington Hebrew Congregation, Washington, D. C.*

WE HAVE COME to discuss a subject which, in itself, is not so amiable. At first blush our enterprise appears merely academic but, if sincerity has any drive, some practical conclusions may be reached and a technique of good will may rise into view. This seminar is a clinic. Our prejudgments and our emotions are to be placed on a dissecting table. We are asked to view our mental and emotional viscera in a detached and objective manner.

The word discrimination suffers from a double connotation. There is a discrimination which is a high quality of discerning judgment. There is, however, a discrimination, oft unreasoning and scarcely acknowledged, which is born of inherited or essentially native bias. There are some who justify their biased discriminations as indicative of good taste and good breeding. It may be set down as a basis for our discussion that we think of discrimination as the reaction of dislike resulting in a denial of opportunity. Sometimes I have found discriminations but resentment masked as self-defense. Whatever be the definitions or motives or manifestations, it is clear that discrimination of the ignoble kind is inimical to the best interests of social life, is defeative of good will, is vitiating social health. Only because we believe that it is largely grounded on ignorance and misunderstanding is it possible of vigorous criticism

and of probable removal. It is not intentional hatred. It is rather an unreasoned dislike of that which is different.

How to harmonize the growing beauty of individual personality with the equal beauty of developing social progress is the heart of our seminar. Our theme is a bequest of animal experience to us. Lower animals have their defensive dislikes. They may be a biological mechanism as essential as their sensitiveness to odor and sound. Whether human prejudice is atavistic with a survival value or not, its present manifestation in reasoning creatures and its unwarranted assumption of desired superiority or natural self-defense call for analytic treatment and disciplined education. It is no more offensive if indulged in by a Christian nor less condemnatory if practiced by a Jew. It is a false standard of conduct and an unworthy ingredient in the social amalgam. There can be no social progress without an intelligent and sacrificial devotion to the best interests of our fellowmen. Society is a co-operative venture. Neither the jungle nor the hive is its truest symbol. Personality, however, is. How to replace mistrust by confidence, misunderstanding by accurate knowledge, discrimination by joyous good will, is the problem of all problems.

We are to study a segment of this circle of misunderstanding. The problem is embarrassing. Nor should we be discouraged if we do not wholly succeed in our laudable enterprise. If we cannot get the truth, the joy in its elusive pursuit

\*A paper given at a Seminar of Jews, Catholics and Protestants, held at Bucknell University, Lewisburg, Pennsylvania, under the auspices of the Religious Education Association and the National Conference of Jews and Christians.

is no vain sport. The question is, "In how far is discrimination directed knowingly or unknowingly against the Jew as an individual or as a devotee of a religion or as a member of a people or race?" Is there unwarranted discrimination against the Jew? I am sorry to say that there is much of it; that it is growing in spite of our professions and gestures of good will. It has not been lessened by the Ku Klux agitation nor by the Dearborn Independent retraction. It is there, nasty, slimy, sinuous, not confined to any locality, not sporadic, but a stealthily spreading virus. It meets us in academic circles. It leers at us in hotel exclusion. It sneers at us in country clubs. It harasses us in shop and store.

What are the complaints?

The air is heavy with the fog of superiority and inferiority complex discussion. The last decades have given us an excess of books, pamphlets and lectures on Aryan supremacy, especially Nordic superiority. From the occidental point of view, the Jew as a Semite is still an alien. He represents a different breed, a different culture, a different mentality, a different cranial measurement. The latest discovery informs us that even the constituencies of Jewish and Christian blood reveal different technical reactions. Anthropologists have disposed, to their scientific satisfaction, of this bogey and bigotry of racial superiority, but the practical display of it in terms of discrimination proceeds apace. In other words, Christians prefer Nordics. The Jews, therefore, as a people and in varying degrees in the individuals of that people, retain racial characteristics which strike the eye at once, which offend the sensibilities, which mark them as different, unassimilable, as socially disagreeable, as culturally inferior. I do not believe that the Jewish religion enters largely into this appraisal. The average man does not bother much about another man's attitude toward God. I believe that discrim-

ination, though aggravated by the Nordic obsession, is essentially social and personal against Jews and as members of the group to which we belong.

Some say that Jews as a group are marked by an inferiority complex masked as aggressiveness; others by a superiority complex masked as false shyness. Some complain of their too speedy adaptation to lose their specific identity; others of their clannish gregariousness. Some say that they are cold and practical; others that they are essentially idealistic, but their idealism is often a pose and a bid for social acceptance. Some dislike them in the stores because of their easy familiarity on short acquaintance, their constant request for increased wages and their over-frequent holidays. Some, catering to an exclusive trade, find a business deterrent in Semitic faces behind the silk counter; others admit that the Jewish workers are intelligent, industrious and conscientious but they disturb the pleasant comradeship in the family life of the store. Some say that they acquire, because of their talents, an outward social grace, a thin veneer of good manners. Some complain that permission to one Jewish family to rent an apartment in any exclusive establishment is an invitation to drag in the friends of the family, thus lowering the establishment's social tone.

Academic circles maintain that Jewish students, as a rule, are more interested in scholarship than in college spirit and prefer the study hall to the campus. Others insist that the Jewish thirst for knowledge is so abnormal as to flood the professional colleges of medicine, law and dentistry with an excess of students. Incidentally, it may be added that a side-light proof is furnished in the very large number of Jewish students from America who have been compelled to pursue their studies in the medical schools of Glasgow and Edinburgh. Statements like these from employers of labor, proprietors of



stores, owners of hotels, registrars of universities and seminaries, superintendents of hospitals and managers of summer resorts can be multiplied by the hundreds.

What can we do about it?

(1) We should practice self-criticism. Self-criticism by Christian and Jew alike should be lifted to the highest of all arts. The art of self-criticism will make us humble. We will learn to appreciate excellence wherever found. We will grant each other the privilege of differing honestly. It will equalize us.

The Jew has known prejudice for centuries. He finds no joy in martyrdom. Advising him to stay away from this or that hotel or college or store is not getting far. Self-criticism practiced by the Jew is necessary. It is his duty to see to it that nothing in his personal or social life and nothing in his attitude toward his fellowmen or country may tend to lessen the appreciation of his neighbor toward him. He should see that the purity of his motive, the probity of his character, the sweetness of his domestic life, form the shield against which every arrow will fall blunted. It is his duty to see that nothing in his social behavior encourages prejudice or widens the breach between him and his Christian neighbor. And this type of preaching is not new to him. Nor ought the Jews forget that they have their own little prejudices among themselves and, what is more to the point, that there are Jewish employers of labor who discriminate against people of their own faith to evidence their liberality of thought and their pro-Nordic preferences.

And yet is it likely that, if all the Jewish people were paragons of virtue, there would be no dislike of them? If the world asks of us so much of moral excellence, who in turn makes the same moral demand on the non-Jew? Why ask the Jew to be better than his neighbor? No one asks the Christian to excel in virtue in order to be admitted into the fraternity of clubs or peoples. Surely, the

Christian has had no long battle against ill will and injustice to fight, no social good will to earn. Being in the majority and holding the whip-hand, the Christian does not hold himself up to the same praise or scorn which he reserves for the Jew. There is no weakness, large or small, in Jewish behavior which cannot be duplicated in the lives and behavior of our critics. Weaknesses are neither Jewish nor Christian; they are human. If all of us practiced moral optometry by removing the mote from our own eyes, the beam would fade from the retina of recognition. I am inclined to believe that prejudice is due to defective lenses, lenses whose glass may have been ground by opticians centuries ago or lenses which still carry some of the smirk and dust of the outer world.

Let me repeat the story of an old man whose eyes were none too strong, but whose grumbling exceeded his difficulty. A good neighbor entered his room and, without paying attention to his complaints, busied herself with a dusting rag and cleaned the windows. Suddenly shouted old Mr. Grumbles, "Dear me, my eyes are getting worse; what a horrible glare is coming from the window. Pull down the blinds!" No! if Jews and Christians are to live together amicably, they must pull up the blinds; they must let in the light. Let them clean their windows and also their spectacles. At first, Jews and Christians may be startled by the glare which the burning truth may flash before their mental vision, but they will eventually grow accustomed to the new light and greet it with a cheer. They will rejoice in knowing how much they have in common of virtue and vice, of weakness and strength, of grace and greed.

(2) Self-criticism prepares the way for a successful seminar. A seminar is an opportunity for pulling up the blinds. It is a laboratory for social diagnosis and experiment. No prejudice ought to



survive the white heat of the Bunsen burner of honest criticism. Seminars of this kind ought to be multiplied all over the country and in every academic circle. When men and women of differing groups can expose their own mental processes, a step forward is taken. As distasteful as it may be, communities should be apprised of the sore spots in their social, economic and educational life. The land of opportunity ought to know the reasons for the denial to anyone of life, liberty and the pursuit of happiness, provided he is honest, willing, law-abiding and socially-minded.

(3) A seminar of this type ought to find a permanent place in the curriculum of our colleges. Sociology ought to have a course of research in social relationships. It is one thing to know how our social structure evolved from humble origins; it is quite another thing to know how the social mind operates in the modern living environment. I suggest that such a course study the origin, manifestation and expression of prejudice. How do prejudices originate? Upon what do they feed? Is social friction a resultant from the general movement of our American life? Has it any relation to immigration, to alien cultures and customs, to specific industrial vocations? How do Jews function in American life, in industry, commerce, education, athletics? We ought to have a picture of the operation of Jewish life in large and small cities. How can we develop a technique of understanding operative among all classes? How does this industrial civilization affect the Jewish youth? Have we any evidence that the character and social habits of Jewish children reflect the current clashes, hatreds and stress of this industrial age? If so, can we control these social and mental traits and habits of our children to make them approved by the highest social criterion of the day? It is much to be regretted

that the untimely death of Julius Drachler prevented a completion of his studies in this special field. I am pleased to refer you to his article, by which I am guided, in a book edited by Bruno Lasker entitled *Jewish Experiences in America*.

(4) Course books on the contribution to civilization of different religions and races will tend to remove the customary arrogance of superiority of one religion or race over another. Who can say that the Western way of life is superior to the Eastern? Who can say that Christianity or Mohammedanism or Buddhism is superior to Judaism? Who can say that the brown or yellow race is inferior to the Nordic? How much of our discrimination finds its roots in this unfortunate arrogance! The parity of religions and races is the basis upon which to build a desirable good fellowship. Fellowship among equals discounts prejudice.

(5) We should develop more ventures in co-operative activities in every community. People thrown together more frequently in work upon common community problems learn to know one another better and heighten their respect for one another. Rubbing shoulders together often rubs off misunderstanding.

(6) Some years ago, Ada Sterling published a book called *The Jew and Civilization*. Toward the end of this book she comments that we have Mothers' Day, Boy Scout Day, Red Cross Day, Tuberculosis Sunday, Child Labor Day and others of high social obligation. Why not, she suggests, "A Better Understanding Day?" On this day we could dramatize good will in talkie and radio. On this day pulpit and press and platform could sound the same note of appreciation and amity.

I close with the hope that this and other seminars may finally result in better understanding, mutual respect and mutual good will so that seminars of this kind will be wholly unnecessary.

## Seminars of Christians and Jews

EVERETT ROSS CLINCHY

*Secretary, Committee on Goodwill Between Jews and Christians, of the Federal Council of Churches of Christ, and Director, National Conference of Jews and Christians*

THE FACTS indicate that all of us live in fragmentary groupings; that most of us know relatively little about groups other than our own; and that many of us are trained, "conditioned," and in a manner that slows up community living on a large scale. Community living, according to John Dewey, is achieved to the degree in which the fragmentary groupings making up the whole (1) actually acquaint themselves with the ideals of one another; (2) share interests; and (3) participate in common tasks. If one sees Protestants, Catholics and Jews as three human cultures (which is a defensible conception even though there are cultural subdivisions within each), then inter-religious living becomes a matter of discovering and fostering the conditions which lead on to higher levels of community-mindedness. This paper deals with the values that emerge from inter-religious experience when Protestants, Catholics and Jews meet around tables, seminar fashion, as community groups do in the program of the National Conference of Jews and Christians.

### A SEMINAR DEFINED

A seminar of Protestants, Catholics and Jews consists usually of two to five consecutive sessions attended by three hundred to eight hundred people interested in facing age-old suspicions, prejudices and discriminations that have arisen between cultural groups which have been more or less consciously separated from

each other for a long time. Then, too, another definite aim is to consider ways of working together as citizens of a democracy, as well as to achieve improved understanding of each other. An agenda of questions is drawn up beforehand; a data book is available containing case material and points of view upon relations of Jews, Catholics and Protestants. Discussion leaders and informed specialists are present and speech-making is kept at a minimum. The best technique is to divide up and literally to use round tables, and yet it is only fair to say that in Boston, New York and St. Louis, Harrison S. Elliott and William H. Kilpatrick have succeeded in conducting valuable discussions with as many as four hundred people in a room. The success of any seminar can be measured by its potency in leading the participants to further steps in the three aspects of community living: knowledge of other-group ideals; consciously shared interests; and participation in common tasks of civilization.

### IDEALS

A real need exists to communicate the ideals of one group to another, for out of the existing abysmal ignorance stalk ghostly skeletons provoking fantastic fears. Social attitudes formed by people of one group who know very little or nothing about the ideals of another group are not pleasant attitudes; neither can they be stated in very pretty terms.

Earlier in 1931, the writer tested Prot-

estant Sunday school teachers in a city of 35,000 and a town of 3,500 population, in an attempt to discover their notions of what Judaism and Jews are like. Among other things it became apparent that 35 per cent of these teachers believe that Hillel's teaching, "Do not unto thy neighbor as thou wouldst not have thy neighbor do unto you," is not Jewish, some writing, "No, the Jews believe an eye for an eye!" All of the teachers say that forgiveness of one's enemy is a Christian precept, yet 64 per cent of these teachers of the Christian young deny that forgiveness of one's enemy is Jewish, apparently knowing nothing of sentences like this recorded in the century preceding Jesus' birth: "Love ye one another from the heart, and if a man sin against thee cast forth the poison of hate and speak peacefully to him, and in thy soul hold no guile; and if he confess and repent, forgive him. . . . But if he be shameless and persist in his wrong doing, even so forgive him from the heart" (Testament of Gad, VI, 3-7). Thirty-four per cent of these teachers fail to associate the preaching of peace in the Old Testament, the synagogue prayers for peace throughout the ages, and "Thou shalt love thy neighbor as thyself" (Testament of Isachar, V, 2) with their patterned thinking of "Jews." In some other sections of the country, the ignorance of Jewish ideals may not be as great as in the places thus far examined, but that there exists widespread lack of acquaintance about the aspirations of present-day Judaism is indubitable. The mass of Christians think in stereotypes about Jews, and because every people cherishes its stereotype of an out-group and hesitates to believe anything good which will break that pattern, the exchange of ideals through organized Sunday school channels is a very slow process.

A seminar affords opportunity for Christians and Jews to share their ideals

and values at a time when all individuals are in a learning mood. A group of people meet about a table; a situation is under discussion. What *do* Jews believe about this and that? What is the Christian's answer here and teaching there? To illustrate this, there is the priest and schoolmaster who said at one seminar last year that the seminar was the first time in his life he had heard about Judaism from a Jew. Another Christian clergyman once confessed his amazement that Judaism recognized love as a principle of life, for he had always heard that Jews held rigidly to the ethic of a tooth for a tooth. A Catholic priest, another time, stated that he had never before appreciated the sincere idealism which he had discovered in Protestant ministers during the work in preparation for that seminar.

Edward Alsworth Ross in his *Social Psychology* asks a question that he does not answer: What should be the chief basis of religious fellowship—agreement in belief or agreement in ideal? The question suggests the importance to the community for some fellowship between religious people of all "beliefs," on the basis of those ideals for human society which Christians and Jews prize alike. The seminar procedure of sharing ideals, wherein Jews and Christians "lay their cards on the table" is not only an interesting and exciting event, but one in which vital spiritual values emerge for all people participating.

#### SHARED INTERESTS

A chief obstacle to the sharing of interests between groups is the existence of inter-group prejudices. Prejudice of Christian against Jew (or vice versa) is a learned response that has gotten into the subconscious and become fixed, emotionally. Christians get, in one way or another, unpleasant ideas connected with "Jews." We become "conditioned" in regard to Jews; we bring automatically to

mind a fixed stereotype of what we think Jews are like whenever the stimulus of "Jew" calls forth a response. The question is: how can we cure ourselves of the unpleasant and untrue associations with the stimulus "Jew?" To free ourselves from a prejudice is more than a purely mental operation. Our glandular functioning, our nervous fibres, our emotional patterns,—the entire visceral system must be re-educated. Edwin L. Clarke, in *The Art of Straight Thinking*, says that a "prejudiced idea must become detached from the object with which it has illogically become associated. *This can be done by experiences which associate different kinds of ideas with the objects of the prejudice.*"

This reconditioning process is illustrated by John B. Watson, who, while he may be criticized for some of his inductions, has submitted some indisputable findings in his controlled laboratory experiments. In *Behaviorism*, Watson reports one experiment particularly which proves that ideas can be detached from certain stimuli and new associations made. Rabbits called forth fear responses of the most exaggerated kind in a child named Peter. By experiencing a number of social situations in which another child played happily with rabbits and by a graduated series of experiences in which rabbits were brought into Peter's environment under fortunate conditions, Peter finally got rid of all fear responses. Frightful ideas were replaced in Peter's mind by pleasant ideas about rabbits. "Next tolerance changed to positive reactions," Watson reports. "Finally Peter would eat with one hand and play with the rabbit with the other, a proof that his *viscera were retrained along with his hands!*"

Now the seminar can be made to be just such a reconditioning experience. Jews come to believe different things about Christians and to see that many of their fears of American Christians

were unfounded. Christians, through conversation, explanation and through comradeship, associate different kinds of ideas with Jewish people: they slough off the distorted, exaggerated mental images of what they thought all Jews were like. By fellowship, accompanying the probing of subconscious feelings, possibilities for new emotional associations are created.

A large part of the new conditioning takes place in the form of interests and cultural concerns which Christians and Jews share in common. Tylor once defined culture as "that complex whole which includes knowledge, ideals, art, morals, law, custom, and other capabilities and habits acquired by man." When Jews and Christians talk over the "cultural" interests they have in common, they do not become less "Jewish" or less "Christian" in the good sense, but they do emerge from the parochial limitations of fragmentary groups. The very word *community* implies that the fragmentary groupings comprising it *commune*, converse, talk over their common concerns. When groups like American Jews, American Catholics and American Protestants fail to communicate with each other, real community life does not exist. All kinds of false rumors and misunderstandings circulate when contrasting cultural groups abiding in the same land live in isolation. When, however, these groups convene in occasional seminars, not to argue matters of faith but to declare social ideals, share cultural interests and plan tasks jointly, then prejudice and bigotry disappear.

#### COMMON TASKS

S. Parkes Cadman recently observed that bigotry, prejudice, hatred and misunderstanding deny spiritual development; comradeship, faith in one's fellows, co-operation, love, make for the kingdom of God on earth. Tasks like world peace and social justice, Dr. Cadman went on

to say, will not be achieved by Christians or Jews working alone, isolated. These gigantic human tasks call for the combined religious enthusiasm of all sincere people and Christians and Jews must lead the way, together.

Or take the job of creating a democracy. Democracy is not a state which has been defined so much as it is a process which must be lived in changing situations. The adjustments between individuals of contrasting cultural groups within the ensemble of the American societal complex has been going on since Colonial times and adjustments shall continue as long as human beings are what they are. The United States is an interesting place to live in precisely because there are cultural differences in mood, in accent, in tone and in color. But while differences make for a varied, rich and fascinating civilization, those very differences call for consultation between the groups to work out the practical problems of what the principles of democracy involve in these changing situations. If the broad-hearted people of different cultural groups fail to confer, the field will be left too much to Klansmen. If religious, idealistic churchmen fail to initiate inter-group co-operation, then selfish politicians will exploit our gullible human population by playing on chauvin-

istic loyalties which thrive on prejudices toward every out-group.

There are other common tasks in local municipal life and in neighborhood matters. There are tasks that foster the sense of brotherhood in the category of art and of reflection. The problems of the use of leisure and the economic concerns are areas wherein the sharing of ideals between Christians and Jews are highly advantageous and rewarding as spiritually valuable in themselves.

In short, the comradeship of which I write and which in seminars is actually achieved (at varying gradations, to be sure) leads to an interchange of thought and feeling among people who meet on a parity and who mutually respect cultural differences. Three things result. First, Jews, Catholics and Protestants can achieve a fair way of thinking about each other. Second, all realize that with all their important differences there are many interests and endeavors which all share. Third, this mode of association in unconstrained conversation sometimes symbolizes the sublime conception of human brotherhood which each religion teaches should come to pass. At such moments one experiences the allegiance of universal comradeship that "Here muster, not the forces of party, but the forces of humanity."



## Spiritual Values Emerging from a Co-operative School of Religion

M. WILLARD LAMPE

*Director, School of Religion, State University of Iowa*

IN UNIVERSITY CENTERS good will meetings between Catholics, Jews and Protestants are no longer uncommon, and more and more these meetings are going beyond good will to the serious consideration of joint undertakings. The University Religious Conference at the University of California at Los Angeles has gone furthest in working out an integrated program, including a common building, co-ordinated staff, departmentalized work, co-operative budget, and so forth. The two factors which are drawing these groups together are: some common dangers of a secularized higher education as seen in the tremendous growth of colleges and universities with no ecclesiastical connection and the eager willingness of University administrators to encourage the approach of organized religion to the campus if it can be done in an all-inclusive way without partiality or favoritism and with the hearty concurrence of the religious groups themselves.

In this article I desire to make a few observations of values which have emerged from the co-operation of Jews, Catholics and Protestants in the School of Religion at the State University of Iowa. For three years, 1927-30, there were a Jewish professor, a Catholic professor and a Protestant professor on the staff, in addition to the writer, and, although there is now no Catholic professor, the tone and character of the School are the result of Catholic, Jewish and Protestant participation.

First, we have been surprised at the number of things we could do together, without compromising in the least our individual convictions or loyalties. We have occupied the same suite of offices, used the same classroom, dictated to the same stenographer, built up a common library, worked out a co-ordinated curriculum, conducted a religious question box in the University daily paper, co-operated with other departments of the University in a radio hour, sponsored a joint financial campaign among students and faculty for the budget of the Catholic, Jewish and Protestant campus organizations, participated as a group in a University Child Welfare Conference and other University gatherings, spoken from the same platform in discussion of the theme, "The Place of Religion in Higher Education," advocated common policies in University faculty meetings and participated together in many of the official and extra-curricular functions of the University. Most of all, we have found that there were no barriers whatever to our friendly discussion of any of the great questions of life, even of those questions where our greatest differences lie. In all of this, there has not been any lowering of our individual standards, but rather the revelation of the fact that there are vast areas of fundamental agreement and that in a university where there is a certain amount of religious indifference, cynicism and even antagonism, a common belief in the religious inter-



pretation of life is of wide and unifying significance.

Second, the personal relationships between the members of the staff have far transcended the professional into the realm of genuine friendship. One of the professors said recently in a public address that "for the first two or three weeks of my connection with the School I was very self-conscious, but became less and less so, and before long felt fully as much at home with the other members of the staff as though I were associating with my own religious group." My guess is that the very respect we have had for each other's differences has been a strong cementing bond, especially when we have found so many things on which we could agree. At any rate, I am sure that in no department of the University could there be a finer spirit of friendship.

Third, it is of course impossible to know to what extent the School of Religion has been an enlightening and spiritualizing influence in the life of the University as a whole, but there have been many individual indications of its value along these lines. One professor recently sought me out to say that he had inherited all of the typical Protestant attitudes toward Catholics and, for the first time in his life, because of his association with the Catholic professor, he had had an opportunity to understand them, and for this he wanted to express a deep appreciation. Another professor announced in a class about the time the school was getting under way that in the very nature of the case it could not be a really sincere enterprise, but there is good evidence to believe that he has changed his mind. Still another professor thought at the start that this would be just the wrong way to teach religion, for it would do nothing but emphasize sectarian distinctions, that the right way would be for one qualified teacher to do the whole job himself, but he recently expressed the

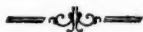
view that the plan as it has actually operated has been the very best way to bring out the wide variety of values in the field of religion. Many students also have acknowledged the spiritual enlightenment and deeper understanding which has come to them through the School. One father, for example, sent a good-sized check to the School (although at first he had not been in favor of the enterprise) because of the value his own daughter had found in the courses offered by Catholic, Jew and Protestant. Another student, one of the editors of the campus daily paper, who himself took no courses in the School and did not personally know any of the professors, said to a visiting dean who explained he was trying to get an independent judgment from students, "the whole idea appeals to students because of its obvious fairness and fine spirit." It is certainly within the bounds of truth to say that the School has been a significant educational factor on the campus in counteracting both the religious prejudices and the religious detachment of many professors and students.

Fourth, the various Catholic-Jewish-Protestant conferences and meetings which have been sponsored by the School of Religion have been a profound religious experience for many people. When representative Jews, Catholics and Protestants first met to confer with University officials in reference to the underlying principles and objectives of the School, a Presbyterian minister who was present said, "It moved me more deeply than any religious revival I ever attended," and many others expressed about the same sentiment. A Lutheran minister who had at first opposed the School very vigorously, exclaimed, following a meeting where he saw the fellowship and purposes of the School, "I want to take back everything I said against it. I am for it 100 per cent." A member of the School's Board of Directors, coming out from one of the

stated meetings of the Board where there had been unanimous action on some important matters of policy, said, "I could hardly keep back my tears and I felt like praying." About three years ago there assembled in Iowa City a national conference, made up of an equal number of carefully selected representatives from Catholics, Jews, Protestants and university officials, about forty in all. For two days they gathered around a common table to talk over the problems of religion in higher education and, from testimony which has been received repeatedly during the past three years, an ineradicable impression of spiritual blessing was made. A Jew has written, "I cherish that visit as one of the outstanding experiences of my life"; a Catholic, "I sincerely hope we may have another like opportunity to refresh our minds and hearts by communion with high-minded and noble-hearted men"; a Protestant, "I think this conference was one of the most outstanding things in recent times"; and a university administrator, only the other day, said, "The memory of it still thrills me."

Fifth, there has been a surprising lack of misunderstanding and misrepresentation of the School. One would think it would be very easy to misunderstand and

that there would be considerable temptation to misrepresent, for many people have little interest in organized religion of any kind while others who are interested in one kind do not care for association with any other kind. Yet, so far as I am aware, no one who has had any first-hand contact with the School has received or given a false impression of its fundamental aims or spirit. We have been surveyed and interviewed by all kinds of people, from newspaper reporters looking for a story to educational specialists who have been commissioned to write an official report, and all seem to have grasped the idea "that this is not an attempt to discover a new religion or do away with historic differences, but to provide an opportunity by which in all honesty, charity and self-respect religion may be taught in its highest terms by those who believe in it and are qualified to teach it." Probably this is due, in part, to our good fortune, but I feel that this is not a sufficient explanation. It reveals, rather, as one of the emerging values of Catholic-Jewish-Protestant co-operation in higher education, that it is really possible for these three groups to associate in an educational enterprise with genuine fraternal idealism and without any cheap compromise of religious conviction.



## Examples of Emerging Spiritual Values in Religious Co-operation

EDWIN P. RYLAND

*Ex-Secretary, City Federation of Churches of Los Angeles*

SPIRITUAL VALUES in religious movements can be weighed or measured with difficulty and yet such movements are subject to the ancient test, "by their fruits ye shall know them."

Under such a testing, what spiritual values have been found in the co-operative movements among the three great religious bodies—the Jews, the Roman Catholics and the Protestants? These bodies are finding increasing opportunities for co-operation, particularly in the general fields of social work and student religious life in state universities, and the results of such co-operative efforts are being studied with the hope that they may justify their being extended to other universities and to wider fields of social work.

It was an interesting experience that came through a conference on industrial relations recently held in a western city under the auspices of the social work department of the Roman Catholic church. In the making of the program, Protestants were invited to co-operate and a number of Protestant speakers were asked to discuss matters of vital human concern.

The results of this conference were apparent in the deepened sense of obligation on the part of Christian churches to the multitudes who toil, obligation to help to secure justice for all who are in industry in any capacity. To the Protestants who had part in the discussions or who attended the sessions there came a

clearer understanding of the spirit and purposes of the Catholic church in the field of industry as well as a more intelligent grasp of the problems of industry itself and particularly of the manual workers, together with new appreciation of the need for patient effort to better the conditions of labor. Such insight into the purposes of another religious body, the discovery of the intelligent and unselfish plans for accomplishing human welfare, was a source of enriched spiritual life to those who had the privilege of attending this conference on industrial relations.

But possibly no experiment in co-operation gives better opportunity for studying spiritual values than does The University Conference of Religion at the University of California at Los Angeles. Until this experiment was undertaken three years ago, the religious work among students was carried on by many groups independently, with rivalry and the suspicion that inevitably accompanies mutual ignorance of motives and objectives. As a result, student religion was held in more or less disregard, and sometimes in contempt, by the student body as a whole and by members of the faculty. During the period that has elapsed since The University Conference of Religion was created the attitude of the students toward religion has changed and other results have obtained that seem to possess distinct spiritual values.

The Conference of Religion is in outline as follows: There is a general sec-

retary who is in touch with and in a sense heads up all religious work carried on by the students of the University. Each of the groups composing the Conference—the Jews, the Catholics, the major Protestant denominations, the Y. M. C. A., the Y. W. C. A.—employs a secretary or student pastor to lead in its group religious activities. Back of these co-operating groups is an organization composed of representatives of great religious bodies, together with representatives of the student groups themselves. Within this organization is a smaller executive committee likewise composed of representatives of the students and the great religious bodies. The offices of the general secretary and the group secretaries and student pastors are under one roof, thus bringing these leaders into frequent and intimate contact with each other. The group offices will ultimately be in a building to be erected on a superb site adjoining the campus. This site is now owned by The Conference, and plans for erecting on it a "Temple of Religion," a beautiful building designed to symbolize the aspirations of religion, are now actively under way. Within this building will be not only the general headquarters of The Conference and the several groups, but also a library and other meeting places, together with classrooms in which will be taught certain courses in philosophy and ethics and history by men chosen by The Conference and approved by the University authorities, men ranking in scholarship with teachers of kindred subjects on the University faculty, and with the hope that ultimately it may prove possible to have credit given for the work done in these classrooms.

After three years of trial it may now well be asked what are the emerging spiritual values resulting from the adventure in co-operation that justify continuance of the plan and of the hope that it may encourage religious leaders to adopt similar plans at other universities.

The following apparent values can be credited to the plan as it has operated at the University of California:

(1) The changing attitude of the student body and faculty toward religion. The statement when first made that Protestants and Catholics and Jews were seriously undertaking to carry out a program of co-operation was received with marked incredulity on the campus as nothing more than the expression of a pious wish. As the years have passed, however, and the plan has been seen to work with an encouraging degree of success, it has met with growing approval and appreciation from many who at first counted it a hopeless dream, and the degree of success in its working has been great enough to give dignity and added worth to student religion in the thought of the University at large.

(2) There has appeared during the three years of the history of The Conference a growing reflex action on the component groups, discovered in the disposition on the part of each to re-assess the values of its own faith and practices. This is a natural result from closer contact with other groups and does not signify a loss of confidence in or loyalty to the faith of the group itself, but rather a clearer understanding of that faith, the foundations of it, the elements in it to be held as having prime value, and also its more or less non-essential elements.

One of the results of a narrow sectarianism is an inadequate conception of one's own religion. Young people entering the University, having had no contact with or knowledge of religious groups other than their own, are brought through this Conference of Religion to know themselves more adequately and the result is distinct spiritual gain. Provincialism in religion is changed through this process into something nobler. Possibly no spiritual value emerging from this experiment is richer than this revelation to each group of its own spirit. The

injunction often given to the early Christians is being heeded here by Christian and Jew, by Y. M. C. A. and Catholic, "take heed to thyself." The result is a clearer self-knowledge, a clearer understanding on the part of each of the spirit and purposes actuating it.

(3) Along with this emerging disposition more adequately to measure one's own spirit and motives in religion, there has been emerging a more intelligent and appreciative attitude toward other religious groups. Dr. Silver has truly said: "The presence of many religions makes necessary a *modus vivendi* among them. Some ways must be found which will enable them to meet in joint co-operative enterprises without losing their individualities. This is altogether possible and feasible but the spirit of religious imperialism is constantly thwarting the effort."

It is precisely the meeting in joint, co-operative enterprises, with no thought of religious imperialism, that gives value to this Conference of Religion. Intolerance cannot flourish where a *modus vivendi* is being seriously sought. At no time during the history of The Conference has it been thought of as a melting-pot of religion. The thought of religious imperialism is found only where there is an "ingrown" condition resulting from too narrow religious associations. Each, through ignorance of others, tends to false measure of spiritual values, in both his own religion and that of others, and intolerance results. Healthy contacts with other groups, the better understanding of their motives and aims, do not tend to shallowness or disloyalty, but rather give emphasis to what is worthy and of value in all. Such co-operation reveals the spirit of each group, makes it

stand out in the white light, uncovered. Under such a light ugly sectarianism is unable to endure and only what is generous and noble and true can survive and command respect.

(4) There is growing out of this co-operative plan a program of religious education that has in it promise of great value. This program has four well-defined objectives, as follows:

(a) To enrich the general courses of study in the University by putting courses of religion into all departments. This is based on the assumption that, as religion is essential to the complete life, education for life should include religion.

(b) To use the Extension Department of the University for teaching religion. Under the state law, where twenty or more persons ask for a course in a particular subject, the Extension Department must furnish such course and a competent teacher. Certain religious subjects can thus be taught to groups throughout the state to their spiritual advantage and without offense.

(c) To encourage churches and synagogues to offer adequate courses for students of religious education and to provide well-prepared teachers.

(d) To offer special courses in religion in the classrooms in the building to be erected at the campus.

It is confidently hoped that through such a program The Conference of Religion will contribute richly to the lives of students at the University and at once extend its influence throughout the state. Already has the first of these results begun to appear and there is reason for the confident hope that these emerging spiritual values will increase with the passing years.

## Interreligious University Work

WILLIAM L. YOUNG

*General Director, Department of University Work, Board of Christian Education of the Presbyterian Church in the U. S. A., Philadelphia*

THE RELIGIOUS PHASE of higher education in the United States has passed through some very definite stages of development. The first may be designated as the Colonial period. In this era higher education was viewed as a function of religion. In every instance our educational pioneers were motivated by religious convictions. Education was the offspring of the church. The second stage emerged soon after our struggle for independence. With the turn of the nineteenth century, we have the rise of the denominational college. With the growth of ecclesiastical bodies, the colleges were geared closely into the official machinery of the church. Education was still viewed as a religious enterprise. Furthermore, higher education had to be carried on by the church or it would not be carried on at all. No other institution assumed responsibility for this task until about the middle of the last century. This brings us to the third stage in the religious aspect of higher education. It was about this time that we have the rise of tax-supported universities and the consequent secularization of education. Constitutional provisions which separate church and state forbid the use of public money for the support of sectarian enterprises in state education. Nothing is more phenomenal in the history of the first quarter of this century than the growth of the state universities. Within recent years students have gone to them by the hundreds of thousands.

What was the church to do under these new circumstances? In her own colleges she could offer courses in religion and have students attend daily chapel exercises. The president of the college could choose his teaching staff with a view to cultivating a Christian atmosphere on the campus. At the state university, however, no rules can be made affecting the religious faith or practice of either the students or faculty. The situation has been viewed with alarm by many who have felt that such a condition meant the development of a leadership quite devoid of religious convictions and outlook.

The first real effort to take religion to the campus of these state universities was made by the Y. M. C. A. Through the efforts of this movement certain Christian values were developed among students and faculty. This was done by Bible study groups in fraternities and dormitories, through social service of various kinds and through annual religious conferences led by some of the best religious leaders available.

While the Y. M. C. A. has rendered a service of real merit, the church came to feel that more needed to be done. The rise of the university pastorate resulted from this feeling. The university pastorate has been organized in different ways. In its earlier days the approach to the campus was naturally denominational in character. Experience soon revealed, however, that any apparent sectarian emphasis would be a tragic mis-



take. Hence the wholesome tendency to work co-operatively. In several places this effort at unified work has shown interesting organizational growth. At Pennsylvania and Cornell, all the university pastors occupy a common building under a common leadership. At Cornell, the Jewish rabbi and Catholic priest have offices in the same building with Protestant university pastors. At East Lansing, four denominations support the work of the Peoples Church and have entered into an agreement to minister "to the religious needs of the student body of Michigan State College and the resident population." Still another type of interdenominational effort is the interdenominational university pastor. In this method a number of denominations co-operate in the support of one man who is charged with ministering to the religious needs of the entire campus, regardless of the students' church relationships. This arrangement is in operation at several universities as at the University of Montana. A further merging of denominational interests is seen in the organization of the official leadership of the several church boards of education into a university committee.

The state university is not a Catholic, Jewish or Protestant institution. It is an American institution in which all citizens have equal rights irrespective of religious beliefs. No Protestant has any right to ask favors from a university which he is not perfectly willing to have granted to a Catholic or Jew. This situation places the administrative officers of a university in an embarrassing position. The Y. M. C. A., Y. W. C. A., Catholics, Jews and Protestants make inroads to the campus. At the present time there is not a single agency in America which represents all of these religious groups as they move on to the campus. The largest service will never be rendered to the religious life of the campus until the various religious interests are inte-

grated in fairness to all and without compromise under a common leader. At present any organization entering the office of the president of the university can represent only a segment of the entire religious interests. It cannot be expected that the university administrative officers will become more than passively tolerant of the religious work on the campus until it is co-ordinated and unified.

The average Protestant is prone to become impatient with the Catholic or Jew who will not co-operate with him in the development of a religious program. Any failure of these latter two groups to accept Protestant leadership is evidence of their illiberalism and narrow-mindedness. It never seems to occur to the Protestant to put the shoe on the other foot and recommend a non-Protestant leadership in a co-operative enterprise. It will be a new day in the educational field when a group of Protestants elect a Catholic to become their administrative head on the campus, or when both Protestant and Catholic accept the leadership of a rabbi. Such a move, it need hardly be said, does not affect in any way the religious convictions of those involved.

There emerges on the campus today certain challenges which could be adequately met only by an agency representing Jews, Catholics and Protestants. There is the School of Religion movement. In the minds of many, this movement is inevitable. It will be nothing short of calamitous if agencies representing but one of the three major religious groups take the field alone and for their own group, when it could be done so much more effectively by a democratic body representing every interest.

A careful analysis should be made of campus situations. Some say that this has been done before. The answer to this claim is that when it was done it was by and in the interests of one group. The analyst was responsible for and to but one segment of the entire circle of

campus challenge. The church cannot hope to maintain the respect of the campus mind until the overlapping of religious effort, with its economic waste and unwholesome competition, is eliminated. Only an unbiased outside representative agency could make an impartial and objective study and reveal the situation to the local religious groups.

The university pastorate should conserve its best leadership. The student worker ought to grow with his intellectual and spiritual task. More light is needed

in the task of preparing prospective workers for this specialized ministry. Can the highest service be rendered as these issues are confronted if the agency is related to but a portion of all those interested?

The next step forward in religious work at state universities waits upon the organization of an inclusive group in which the religious interests of Jew, Catholic and Protestant shall have proper representation and which shall be free from external or majority control.



WE are far, indeed, from having attained an explicit and articulated consciousness of the religious significance of democracy in education, and of education in democracy. But some underlying convictions get ingrained in unconscious habit and find expression in obscure intimation and intense labour long before they receive consistent theoretic formulation. In such dim, blind, but effective way the American people is conscious that its schools serve best the cause of religion in serving the cause of social unification; and that under certain conditions schools are more religious in substance and in promise without any of the conventional badges and machinery of religious instruction than they could be in cultivating these forms at the expense of a state-consciousness.—John Dewey, *Characters and Events*, Vol. II, Henry Holt and Company, 1929.

## Gentile-Jewish Relationships in a Small City in the Middle West\*

S. H. MARKOWITZ

*Rabbi, The Temple, Fort Wayne, Indiana*

THE CLOSE of the war brought on a radical change in the attitude of the American masses toward the Jew. In Indiana, where the Knights of the White Hooded Army were exceptionally active, suspicion and mistrust of Jews took the place of neighborliness and good will. In the smaller towns and villages, the agitation was much more pronounced and much less subtle than in the cities. In one or two communities, Jewish merchants, for many years residents in good standing, were compelled either directly or by means of the economic boycott to locate elsewhere. The extent to which the Ku Klux Klan interfered with or in any way affected the relationships between Jews and Gentiles in the larger communities is difficult to determine. That its influence was felt and that it restricted somewhat the ease with which Jew and non-Jew had associated in former times cannot be doubted. That this restriction was of a permanent nature in the city with which we are concerned is highly probable. It was a gradual, almost unconscious, isolation process. Both Jews and Gentiles slowly began to feel that they "belonged with their own." Almost before they were aware of it, the line of demarcation between the two groups was being sharply drawn.

Of the existence in varying degrees of

this antipathy, this unfavorable and unpleasant reaction to the Jewish group as a whole or to Jews as individuals in the city,—whatever be the cause—there can be no doubt. At least, the membership of the community is quite conscious of its existence. In response to the questions, "What proportion of Gentiles do you think are prejudiced against Jews?", "If you were told that Gentiles are prejudiced against Jews and asked to place the correct adjective at the beginning of that sentence, which of the following would you choose?",

All	None
Nearly All (75% to 95%)	Very Few (5% to 10%)
Many (60% to 75%)	Few (10% to 25%)
About Half (50% or more)	Some (25% to 50%)

thirty-five of the 115 adults interviewed placed their answers in the column on the right and eighty on the left.

Furthermore, prejudice appears unmistakably in the contacts between Jews and Gentiles again and again. The Country Club refused to receive a Jew into membership for the avowed reason that the board of directors had decided to adopt the "numerus clausus" policy with regard to Jews. This decision, though later reversed on account of the violent and vociferous objections of the Jewish members, had its effect upon the attitude of the Jewish community as a whole. This attitude is best portrayed by the remark of a Jew who resigned from the club, "Where my kind isn't wanted, I won't go."

The question, "Have you had unpleas-

\*Part of a study made in the effort to discover the basis for a curriculum of religious education in a reform Jewish community in the Middle West. Numerous techniques were devised and employed for the purpose of eliciting the desired information and establishing its authenticity. The facts here presented constitute a summary of the chapter on Gentile-Jewish relationships.

ant experiences with Gentiles on account of their anti-Jewishness?" was asked of the fifty-five men and sixty women and elicited the following response:

	Men	Women	Total
No .....	9	28	37
No, but hear or read about it	8	5	13
Not recently .....	6	3	9
Not since my marriage.....	2	7	9
Very few .....	7	5	12
Often by implication.....	10	4	14
Children in the Public School	5	7	12
Frequently .....	6	2	8
Always feel uncomfortable with Gentiles .....	2	1	3

It is evident from these answers and information otherwise obtained that the belief in the existence of prejudice against the Jew on the part of the Gentile is due only in part to the direct or indirect manifestation of such prejudice in the relationships of Jew and Gentile. Of the 115 individuals involved, fifty-six, or approximately half, said that they occasionally meet prejudice now or have found it in the attitude of Gentiles in recent years; while the other half knows about it only through hearsay or through the unpleasant experiences of their children. That prejudice exists is averred by the overwhelming majority, but less than half actually experience it in their own contacts with Gentiles or those of their children. Thus, for example, one woman who said that few Gentiles (25 to 50 per cent) are prejudiced, said:

Before I came here, I associated very little with Gentiles and never felt any prejudice on their part. But people here have told me of the *rishus*<sup>1</sup> that exists. And my brother-in-law came home from a basket ball game one night and told of a woman who sat in front of him and yelled, "Get the damn Jew," when the Jewish player on the opposing team was making all the points. My Gentile neighbors are all very nice, but I read about anti-Semitism in the European countries and occasionally my husband comes home with an account of some Gentile piece of bigotry. In the East I never experienced any prejudice; the Jew was recognized as being as good as the Gentile. And here, too, in the five years that I've lived here, I have not had any unpleasant experiences on

account of Gentile prejudice. But its existence in considerable measure cannot be denied.

The following is an illustration showing the persistence of the belief in Gentile prejudice into adulthood. This woman believed that "some" Gentiles are prejudiced against Jews.

When we were children and lived in the little town of W., my brother and I were occasionally called Christ killers by our non-Jewish playmates. I remember so vividly how everybody in the room looked at us whenever in the lesson even the slightest reference was made to the Jews. There were times when we stayed home because we knew that in the class discussion mention would be made of Jews or Hebrews. All our schoolmates were Gentile and some of them made it rather uncomfortable for us. Whenever any disagreement occurred, their first reaction was, "Dirty Jew" or "Damn Jew." I don't remember any unpleasant experience on account of anti-Jewishness since those days, but I have no doubt that it exists. It certainly would not disappear so quickly.

By way of summary, it can be said that the large majority of Jews in this community believe that Gentiles are prejudiced against them. This belief is due to:

(1) The actual operation of the process of isolation and segregation in the behavior of Gentiles in the city.

(2) The recollection of unpleasant experiences in childhood,—experiences which were due to the anti-Jewishness of Gentile playmates.

(3) The knowledge of anti-Semitic excesses in the European countries and of disabilities imposed upon Jews in this country.

(4) The effectiveness of the tradition that Gentiles are prejudiced against Jews.

#### THE EFFECT OF PREJUDICE ON JEWISH CONDUCT

And yet, the desire to be "in" with the Gentiles, to participate in their activities and to appear desirable and acceptable in their eyes, persists. Recognition by and status in the Gentile world seem to be predominating objectives, both of the community as a whole and of the individuals constituting it. The effect of this

1. A Hebrew derivative now commonly used as a synonym for prejudice.

desire is varied and somewhat difficult to define. This investigation seems to indicate that Jews are very eager to observe all the amenities, very careful to do nothing which will make them different, that the Jews are fearful lest they do something which will incur the ill will or suspicion of their non-Jewish neighbors; and that Jews are supersensitive and tend to react resentfully to the slightest intimation of an aspersion upon the Jewish people or their religion.

#### PRESERVATION OF THE JEWISH GROUP

Though there is evident a desire on the part of the members of the community to appear well in the eyes of the Gentiles and to win recognition and status in the non-Jewish world of which they are a part, there is also evident a desire to maintain their integrity and preserve their identity as a group. Whether this latter desire is due entirely or in part to the prejudice which the Jew finds in the conduct of non-Jews is a moot question. The fact remains that the community utilizes several techniques in its effort to perpetuate its existence. Aside from the formal organization of synagogue and school, there are some very definite informal methods which the community employs in its effort to survive. One is family control.

A wants his child to have a Christmas tree, but his father and his grandfather and the members of his large family would look with decided disfavor upon such "un-Jewish conduct." Hence, though A's friends are largely non-Jews whose children all have Christmas trees, little Jimmie was taken to the Hanukkah entertainment at the Temple and properly impressed with the beauty of the Menorah.

A might be called the "Marginal Man." Indeed, it might almost be said that every Jew is to some degree a disturbed or dissatisfied personality. He belongs to a minority group which is fighting constantly for existence. He lives in a hos-

tile environment and must make constant adjustments. As a natural result of this conflict, there is inherent in many Jews—it is impossible to determine the number—the desire to escape, to be released from the ever-present necessity of struggling to maintain their identity. Some Jews would rather have been born into a Gentile family. The glories of membership in the household of Israel are frequently extolled. In all probability, however, they represent an effort to find a compensation and a justification for Jewish continuance. For the majority of Jews, however, the group controls are sufficient to keep them within the fold. X may say in all sincerity that if she had had her choice her parents would have been non-Jews; but she remains, nevertheless, a faithful member of the Jewish group. Her family, her husband's family and all her intimate friends make and keep her Jewish.

Another and similar technique, perhaps included in and part of the program of family control, is the age-old hostility to intermarriage, which persists with surprising tenacity. Parents whose attachment to the Jewish group is luke-warm and whose contacts with the Jewish people are mostly of the formal variety, nevertheless cherish the desire to have their children marry within the group.

Tradition sometimes wins out in the conflict with the environment and intermarriage is averted. In a sense this is true of every "pure marriage." That "social intercourse (with non-Jews) is apt to lead to mixed marriages" is almost a truism. And the Jewish boy or girl who grows up in the average American city with non-Jewish companions and associates and with promiscuous contacts with the outside world is always confronted with the possibility of marriage outside the group. If the home is one in which non-Jewish contacts, while not frowned upon, are regarded with less favor than the contacts with Jewish boys

and girls, then the possibility is greatly lessened. But if the home is one in which both or either of the parents look upon associations with non-Jews as socially preferable, then the possibility is greatly increased. There are also cases where both attitudes are held, where the home, while encouraging relationships with non-Jews, is nevertheless hostile to intermarriage. Here the conflict is waged on an even basis.

There are cases of intermarriage that have proved decidedly successful. The non-Jewish wife has been received cordially into the Jewish community and has become part and parcel of the life of the group. In other cases, the non-Jewish wife remains attached to her faith and her group and the husband finds himself in two different worlds.

#### BREAKDOWN OF GROUP CONTROL

There are many cases where group control has broken down. There are in the community those who were born Jews but who by constant contact with Gentiles have placed themselves beyond the jurisdiction of the Jewish group. The world has exerted too great an influence.

The two X families present typical instances of the domination of the control of the outside world. The Jewish group was unable to retain its own, to counteract the influence of the Gentile environment. Yet the persistence of the desire to be denominated a Jew is nothing short of remarkable. M, who has been married for many years and whose children attend a Christian Sunday school, says as follows in response to the question "Are you a Jew":

Yes, I consider myself a Jew and no one has a right to tell me I'm not. You agree with me on that, don't you? I don't feel as if I wanted to be a part of the Jewish group in this city though, after I've been told that I can't be buried here,—that doesn't mean a thing to me. After I've been notified by the official body that I don't belong, I certainly can't feel myself in the group. The attitude of the Jews in this city has been narrow and petty, and I can't

feel that I belong, though I still call myself a Jew.

M is typical of three other cases. As a result of their marriage, they have been completely severed from the Jewish community and have practically no contacts with other Jews. Yet, they insist on being denominated as Jews. Whether this insistence is due to their failure to incorporate themselves satisfactorily into non-Jewish society or whether it is the result of being conditioned in their early years is a question which this investigation does not attempt to answer.

It would seem that opposition to marriage outside the group is the last stronghold of group control. With its departure, there disappears the final bulwark of Jewish solidarity. That family which does not oppose and surely that family which encourages marital relations with Gentiles is on the high road to speedy assimilation.

Between the Jewish community and the world at large, the process of isolation and segregation is constantly operative. Jews seem eager to acquire a certain social status in the non-Jewish world and Gentiles seem just as determined to prevent the attainment of that end. The Jewish community seems determined to maintain its identity and utilizes institutions and agencies to accomplish its purpose. Whether this determination is the cause or the effect of prejudice on the part of the Gentile, or whether both forces constitute a vicious circle, it is difficult to determine.

Efforts have been made in various parts of the country to establish a modicum of good will between Jews and Christians. The Federal Council of the Churches of Christ in America, the Religious Education Association and a few other national organizations have attempted to deal with the problem. It is quite evident, however, that the indis-



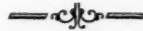
pensable prerequisite to all negotiation is recognition by both sides of the existence of the problem. In the city in which this study was made, it is a burning issue with the Jews but a matter of seemingly minor importance with the Gentiles. Several attempts to elicit the interest of Protestant ministers have been made by national organizations.

On the other hand, though the Jews have long recognized the problem, no authoritative technique has been evolved to deal with it. Vigorous and violent have been the denunciations; pulpit and press have thundered and declaimed. One or two national Jewish organizations have come into existence to disprove charges that have been made against Jews. The American Jewish Congress, for example, has as its purpose the protection of Jewish rights "whenever they are either threatened or violated." But no Jewish educator has thus far developed an instrument which will enable the Jew to act

wisely and intelligently in the presence of anti-Semitism.

No organization has taken upon itself the burden of saving the Jew from the invisible consequences of anti-Semitism. The unwholesome reaction to the hostile attitude of Gentiles is the specific concern of Jewish education and should be made the subject of research and experimentation.

The problem raised by this study, however, is not the concern of the Jewish educator exclusively. It is the problem which appears wherever a minority group finds itself part of a somewhat hostile culture. It is in the adjustment of these two elements that democratic education finds its great opportunity. For the problem will receive adequate treatment only when Christians and Jews take seriously the words of the prophet, "Have we not all one father; hath not one God created us all? Why do we deal hatefully, every man with his neighbor?"



THE unselfish service in the building of a better human world, which social religion would make the immediate end of endeavor for both individuals and groups, however, leaves plenty of room for all legitimate self-interest. No man can serve humanity unless he develops the best that is in himself. No man can give unless he has something to give. The highest possible self-development for the sake of service is plainly a corollary of the ideal of service. But it is self-development for the sake of service, and not self-development as an end in itself. Indeed, the latter ideal has no meaning, if we accept the truth taught by social science that men necessarily live a collective life and achieve lasting good only through the development of this collective life. Self-interest subordinated to community interest and ultimately to the interest of humanity, self-development for the sake of aiding the development of humanity, is the plain teaching of both social science and social religion.—Charles A. Ellwood, *The Reconstruction of Religion*. Macmillan Company, 1922. P. 180.

## Can Religion Change?

SOLOMON GOLDMAN

Rabbi, Congregation Anshe Emet, Chicago

IN ONE of his many violent moments, the irascible Zeus, entwining his huge feet about the immovable legs of his Olympian throne and tightening his iron muscles, boasted with Jovian fury of his invincible strength. "Know ye," the god thundered, "how far the mightiest am I of all gods? Nay, come make trial, ye gods, that you all may know. Make ye fast from Heaven a chain of gold, and lay ye hold thereof, all ye gods and all goddesses; yet could ye not drag to earth from out of Heaven Zeus the counsellor most high, not though ye labored sore."

Unfortunately, Zeus hurled his challenge to the divine darlings, spoiled and softened by incense, incest and intrigue. Had he taunted man he might have discovered to his amazement and chagrin that *nil mortalibus ardui est*. Man finds no feat too hard or high; Heaven is not safe from man's desire. Man can and often did bend Heaven to his purpose.

It is only sad that too many of the gods, or those in our midst who pretend to be their representatives, so often decreed that Heaven and earth—the twain—shall ne'er meet. The cosmos was divided into two severed, dissociated hemispheres—the supernal and the earthly. The heavenly was made the heart's desire; its azure blue, its twinkling stars, its silvery moon and radiant sun adumbrated the dark, grimy, cold earth. Man began to regard himself a sojourner and spoke of a mere pilgrimage on Tellus' globe. He yearned to escape, to ascend on high.

Out of the amalgam of wish and fear, desire and disgust, he constructed a ladder to climb Heavenward; that ladder was surnamed Religion. Instead of bringing God down to earth, he abandoned it to labor for a permanent and blissful abode in the unknown beckoning yonder. The preparation for paradise, therefore, made up the content of his religious life and thought.

The earth and the fulness thereof either completely vanished from under man's feet, or he thought of it as a quagmire of depravity and wickedness. The body, it was affirmed, was conceived in sin and its normal passions and lusty appetites were regarded as iniquitous and diabolical. Ministers of religion preached that it was wise to starve the flesh with fasting and visions and to dull the sting of misery with incantation and sacrifice. Man, they taught, was not of this earth and their religious technique was most suited and amenable to an inspired pilgrim bent upon an alluring destination.

Is it necessary to quote chapter and verse to convince anyone that in the realm of religion it was frequently most difficult to locate the good old solid earth? If so, let him turn to the writings of the pious or go to church or tune in on some modern evangelist.

Your spirit came into this world a stranger; it is only sojourning in a temporary home. From the trials and tempests of this troublesome life, our refuge is in God. In reunion with him we shall find eternal rest—a rest without sorrow, a joy without pain, a strength without infirmity, a knowledge without doubt, a tranquil and yet an ecstatic vision of the source of life

and light and glory, the source from which we came (Al Gazzali 10-10).

If a man hath fallen into filth or mud, whatsoever grace he had ceases to appear, and he shows only as the thing—the filth or mud—has smeared him into; ugliness has come to him by the accretion of foreign matter; and if he is to be comely again it must be his business to wash and clean himself till he becomes what he was. So, we may justly say, a soul becomes ugly—by an accretion, by an admixture, by a descent into body, into matter. And this is the disgrace of the soul, that it ceases to be clean and apart. The disgrace of gold is in its being permeated with earthly matter; if this be worked out the gold is left and is beautiful—isolated from all that is other than itself, gold with gold alone. And so the soul; let it but be cleaned of the desires that come by its too intimate commerce with the body, emancipated from all passions, purged from all that has accrued by its embodiment, withdrawn, a solitary, to itself again—in that moment the ugliness, that came only from the alien nature is stripped away (Plotinus).

These convictions of the ancient Greek, Plotinus, and the medieval Mohammedan, Al Gazzali, have been reiterated through the ages in catechism and prayer book, in seminary and pulpit.

Such a religious philosophy, quite naturally, remains static and is unaffected by any change, whether political, scientific, social or economic. Time rolls on, leaving it undisturbed in the pursuit of a phantom. In Egypt 5,000 years ago, or in the United States today, the masses of humanity who piled up pyramids or build skyscrapers, who dug tombs for Pharaohs or blast mines for plutocrats, these toiling, uneducated masses have been taught but this—to be good and pious and to seek not their happiness on this earth. Religion, alas, was indeed offered as an opiate.

Now, Tellus is long suffering and forbearing. Mother earth is docile and downtrodden, but not forever will she be neglected and spurned. With grim determination she will tug at man until he comes to his senses and ceases to chase rainbows. She will inspire hope and offer reward for effort. Some men, and amongst them some of the world's greatest religious teachers, will point out to humanity its terrestrial opportunities.

"Seek ye," they declare, "and here, in this earthly life, shall ye find bread and joy, wisdom and ecstasy."

To such teachers religion was not an other world affair, a quasi-spiritual entity, a transcendent essence that does not impinge upon reality. Quite to the contrary, to them religion was the spurt to improve man's lot, the urge to develop a blessed society. Their religion was a glowing enthusiasm for the welfare of humanity. They built no ladders to Heaven, but suffered and bled that man might sit under his vine and under his fig tree, learning no longer the art of war and yet with none to make him afraid. For righteousness and peace would reign supreme.

Their religion never became petrified into rigid creed and segregated institutions. It permeated the whole of life. Each concrete, human, social situation came within the perspective of their religious *weltanschauung*. Their religion never became a department of life in itself, isolated and removed from tangible, mundane existence. It was not merely some romantic sense of dependence upon the unknown; it was not the noumenon of an idea, to indulge in some modernistic theological verbiage. Like fire, it was not an element in itself but a process which leaped into existence when they related themselves to their fellowmen or the world.

Such a religion could not be fulfilled in creedal shibboleth or liturgic formula. One of the greatest amongst them pleaded, "He who sows the ground with care and diligence acquires a greater stock of religious merit than he could gain by the repetition of ten thousand prayers." Also, thus spake Zarathustra.

Without human society, its achievements and its failures, its hopes and disappointments, its qualities and defects, its virtues and its vices, without goodness, truth and beauty, there is no religion. And such a religion needs must change

as the behavior patterns of human society change. Just as the flame is sensitive to the least alteration in the combustible substances from which it resulted, even so will the process called religion change as the factors that bring it into play are metamorphosed.

To the teacher of such a religion the question "can religion keep up with economic change?" is incomprehensible. The sensitive religious genius will feel the evils in the economic order of his milieu long before the men of affairs, and the perplexing query to him will be "how can the economic order be reshaped in consonance with the newer religious visions?"

Thus in ancient Israel the prophets were the antennae that registered oncoming change. They heard from afar the rolling thunder of disaster or, lynx-eyed, espied at a distance the faint dawn of hope. "Surely the Lord God will do nothing; but he revealeth his secrets unto his servants, the prophets." Their sedulous task was to arouse the awareness of king and priest to the existence of a new order. One example will suffice: between the time of Elisha and that of Amos there is a lapse of but a few decades, but in those few decades the country had advanced considerably on the road to civilization.

Elisha moved in the midst of a poor, simple agricultural folk, living for the most part in villages. The personality of Elisha largely reflects his surroundings. He is regarded as the miracle or medicine man. He is quite popular with the village folk. Even the well-to-do are anxious to have him as their house guest, while the poor stretch out their hands to him, importuning miracles. In less than half a century there grew up a considerable urbane population. In the long reign of Jeroboam the Second (783-743) Israel had prospered and had waxed fat. The powerful ruler restored the old borders and captured Damascus. The northern kingdom thus became the most important

political and commercial people between the Nile and the Euphrates. Wealth rolled into the land and brought in its trail splendor and luxury. The erstwhile frugal peasants became self-indulgent dandies. They built unto themselves houses of hewn stone and planted pleasant vineyards; they lolled the livelong day on beds of ivory and cushioned couches and gorged themselves with the lambs of the block and the calves of the stalls. Dull and drowsy, they quaffed wine in bowls to the tune of old King David's psalms. The righteous were sold for silver and the needy for a pair of shoes, but, *mirabile dictu*, with their Maker, these drunkards of Ephraim were at peace. For they were as generous unto Him as unto themselves. They offered him the fat of calves and the choice of wines. In the midst of this urbane splendor, they yet clung tenaciously to the religious ritual of their rural fathers.

But then a young shepherd boy, the servant of the poor, chanced on a festive day upon the tumultuous Beth-El. What an unwelcome guest was this tatterdemalion to the royal purple and pontifical refinement! For him there is no "salaam." No woman opens her house to receive him. Jeroboam's priests advise him to seek a livelihood elsewhere.

These hirelings, dazzled by the wealth for which their master was responsible, are struck blind and see not beyond their noses. They continue to apply the religious technique of the farm in the city. But Amos, the true religious genius, at once senses the incongruity of the situation. In the simple and neighborly atmosphere of the village, the medicine man with his abracadabra may have his place, but the crass, indifferent city civilization will not endure unless "justice roll down like as waters, and righteousness as a mighty stream."

The new economic order demands a new religious technique. Amos offers *mishpat* (justice) and *zedakah* (right-

eousness). Visiting the shrines and piling up sacrifice and oblation may bring balm to the conscience of the exploiter, but no relief to the exploited. It may engender in the oppressor a smug faith, but the precarious existence of the oppressed may be even more endangered. In this new economic order, the religious emphasis, therefore, can no longer be upon a ritual formalism, the performance of which assures the guilty of easy forgiveness. "Seek not Beth-El, nor enter into Gilgal, and pass not to Beer-Sheba." The soul of man, Amos urges, must enlarge its religious notions, oppression and inequality must be swept out of the land or, the prophet warns, its newly acquired civilization will go down in some stupendous debacle.

The student of civilization can easily parallel this situation in the valley of Samaria. The process called religion was forever susceptible to the march and turn of events. Aye, the religious emotion, the urge to live and live happily, or the "quest for the good life," to use Professor Haydon's phrase, was the dynamic in the welter of forces that brought man from the Mediterranean marshes to the Wilson observatory at Pasadena.

In his brilliant essay, "Five Stages of Greek Religion," Gilbert Murray, with the skillful hand of the master, sketches the religious leitmotif of that remarkable people. The thing that will impress itself most on the alert reader is the fact that the religion of the Greek, like the religion of all peoples, was deeply rooted in the rich and imaginative soul of the people.

When the Greeks were steeped in the *urduhmheit*, or primal stupidity, their religion was a ghastly affair of Diasainin sacrifices and Chthonic rites. Struggling with crude implements to wrest a sufficiency of food for the tribe, their religion is primitive and cruel. When the material existence of the Greeks, however, was improved and the tribe was absorbed

in the city-state, the old religion gave way to the Olympian family. Professor Murray describes the Olympian religion as "a superb and baffled endeavor, not a telos or completion, but a movement and effort of life." It was "a moral expurgation of the old rites, an attempt to bring order into the old chaos, and . . . an adaptation to social needs . . . it gradually swept out of religion or at least covered with a decent veil that great mass of rites which was concerned with the food supply and the tribe supply and aimed at direct stimulation of generative processes . . . the real religion of the fifth century was . . . a devotion to the city itself."

When the city-state was tottering and the Greeks lost nerve, there was no religious genius to point to a new horizon, and the people and its religion perished.

This sense of failure, this progressive loss of hope in the world, in sober calculation, in organized human effort, threw the later Greek back upon his own soil, upon the pursuit of personal holiness, upon emotions, mysteries and revelations, upon the comparative neglect of this transitory and imperfect world, for the sake of some dream-world, far off, which shall subsist without sin or corruption, the same yesterday, today, and forever.

Such a religion was unable to produce a spiritual revival. When man begins to concentrate on the next world, the earth will slip from under his feet. In the past two centuries this is what actually has happened to the church. The world has been slipping away from it. Science, invention and discovery created a new earth, but priests, ministers and rabbis failed to envisage a new heaven. Contrary to the examples of the great religious geniuses of mankind, these latter day teachers thought that it was theirs only to preserve but not to initiate. They permitted the great spiritual forces of the historic religions to become atrophied by misuse. Moses, Jesus and Mohammed are the symbols of daring souls, revolutionary spirits. Synagogue, church and mosque have become bywords for the



mortuaries of embalmed tradition.

Professor Tawney, in his *Religion and the Rise of Capitalism*, concludes that the doctrines advanced in the pulpits

... were abandoned because, on the whole, they deserved to be abandoned. The social teaching of the church had ceased to count, because the church itself had ceased to think ... when mankind is faced with a choice between exhilarating activities and piety imprisoned in a shrivelled mass of desiccated formulae it will choose the former. ... The church turned its face from the practical world to pore over doctrines which had their original authors been as impervious to realities as their later exponents would never have been formulated. Naturally, it was shouldered aside. It was neglected, because it had become negligent.

The creative geniuses and intellectuals turned their backs on the church and the dumb masses were left to learn the art of living from fossilized traditionalists. Middletown has been the result. But even this humble Middletown flock gradually passed beyond their shepherds. In their invaluable study of an American city, the Lynds make quite clear how unhappy it is in its spiritual leadership. "Ministers in Middletown, for example, still insist that the Christian Sabbath belongs to the Lord and, if it is His day, He has a right to say how we shall spend it." But beyond urging church attendance and then spending the day in sheer idleness, Middletown's clergy had no suggestions for the Lord's day. Whereupon the citizenry has been groping by itself to solve the Sunday problem.

What one finds it difficult to understand is why, after the experience of the last two centuries, we still persist in regarding the church as the only depository of religious emotion. What reason have we to assume that cardinal, bishop or rabbi are more entitled to the mantle of Amos than scientist, philosopher or statesman? Do we not know that much of the light and life that there is in the church of today are extramural injections? Of old, from the life giving womb of religion there issued forth sci-

ence, art, philosophy. Today the dry bones in the dismal tombs of hidebound formalism wait for a resuscitating breeze from without.

When was it true that law-givers, saints and prophets were incarcerated in the narrow confines of an institution? Were they not ever rather martyrs, rebels and iconoclasts? They were truly religious; they were endowed with an enthusiasm for human welfare. They stimulated and nurtured the "quest for the good life"; their religion never stood still; it was constantly unfolding and developing; it was keenly alive to all changes. It was this religion that spurted and urged man to subdue the earth, ascend to Sinai, scale Parnassus and dream of Utopia. It did not acquiesce in an economic order that brought comfort to the few and misery to the many. It was the fire that caused seismic eruption which buried rapacious rulers and corrupt states.

Such religious zest is not wanting today. It lives in Einstein's recent suggestion for peace, in John Dewey's glowing desire to re-educate America, in Gandhi's painful outcry for India's downtrodden masses. These men are as keenly aware of life's injustices as was the shepherd of Tekoah. Their ideas are bound to win the world. The tottering economic order of the day, with its periodic depressions, unemployment, misery, gangdom and political corruption, will be shaken to the ground under the impact of these ideas and ideals. A new order will emerge. If organized religion, in spite of the illustrious examples of its founders, will not keep up but will continue to lag behind science, philosophy and industry, as Professor Tawney assures us it has, then time will sweep it aside as a pretty shell whose quaint echo is reminiscent of surging, tempestuous life, but which grows monotonous and ineffective in its drowsy murmur of zzzz.



## Confused Leadership in a Changing Age

A report of a conference of leaders, both men and women, in the fields of secular education, religious education, community and social work, and business and professional life. In the group are Protestant, Catholic, Jew and those having less formal attachment to organized religion—the Ethical Culturist, the New Thought adherent, the pure humanist and the scoffer at man-made schemes for personal and social salvation.

WILLIAM O. EASTON

*Executive Secretary, Young Men's Christian Association of Philadelphia*

### THE CONVENER OF THE CONFERENCE STATES THE SITUATION

**"LET ME TELL** you my dream. I motored recently to a high mountain—Mount Outlook. Being weary I slept and in my restless sleep I dreamed a dream compounded of fact and fancy.

"There seemed to be in the distance a sort of a smoke screen, unlike the pure air of my mountain retreat. My imagination was stirred and as I looked closer I saw buildings of varying heights emerging. The skyline became dotted with tall structures of human making. And down below, in what seemed to be smoothly polished runways, were people scurrying here and there in a mad rush for something, automobiles looking for all the world like Japanese beetles and airplanes hovering and humming like bees and butterflies on a warm summer's day.

"In these tall buildings I seemed to see more people and still more—some intent on tasks assigned to them, some acting as supervisors, many weary and worn watching the clock for the hour of escape and only a few, a very few, anxious guardians of the plans, the blueprints, that held the secrets of this great city's life. On this handful rested the fate of millions. What would happen, I reflected,

if they should die and with their passing should be lost the key to what we proudly call our twentieth century civilization?

"As I looked more intently I seemed to get an intimate view of these master minds, these guardians of the Ark of the Covenant, these conservers of the past, these searchers after new ways of life, these venturesome, courageous explorers in new fields. There were high priests of all faiths; professors of ethics, of history, of sociology, of psychology, of anthropology, of science, of religion; and practitioners in the fields of psychiatry, of social diagnosis and treatment, of recreational leadership and of business.

"Each of these master minds had his own program, his own blueprint of the life that is and of the life to be, which he presented sometimes vociferously, sometimes with a note of reserve and uncertainty. Most seemed to be going somewhere, judging by the energy displayed, but no two were agreed as to the destination. There were frequent clashes—a flash, an ambulance and then silence. Out of the medley of noises three rather distinct voices were finally noted.

"The first, a great and massive figure, impressive in age and bearing, proclaimed the truth for all time. In the beginning was the word and the end is as the be-

ginning. The way of life has been revealed to humans in an ancient book, easy to read. Our business is to teach this book and none other, for in it alone is found the way of salvation.

"This seemed easy. Who could not follow a course so clearly marked? Besides, wasn't this an escape from perplexities, from doubt and uncertainty and from great distress of mind and spirit? The way of life is made clear so that the simplest soul may follow it.

"The *second*, a man hesitant in manner, a little fearful but courageous, declared with great earnestness that experience is the only true guide—the only blueprint that humans have. The past, he said, can tell us something, perhaps, but the conditions under which the drama of ancient times was enacted were so different that it is not a sure guide for today. Consequently there is no blueprint adequate for today. Each must make his own drawing and chart his own course out of his own experience, no matter how limited and limiting that may be.

"Discomforts and satisfactions, natural attractions and repulsions, are the forces that determine the direction taken. There is no such thing as a purpose line—a goal for human endeavor. As superior human beings we can set the stage for those less experienced and so help them to avoid the discomforts with which we become acquainted. But for the most part human beings must get wisdom for themselves. It cannot be transmitted from the past, nor can it, in a large way, be transferred from one person to another.

"A *third* voice, less assertive than the first and more certain than the second, urged a union of all the leaders on the basis of an ultimate guiding force in the affairs of men. It argued: There must be a supreme power. An ordered world, such as we have, is unthinkable without it. Experience in believing this hypothesis gives us satisfaction. Somehow this conviction explains our origin, gives us

a reason for existence and provides a purpose line around which all of our energies and varied activities can center.

"When these three voices had spoken their wisdom, there came wailing out of the depths a chorus of inquiry. Why am I here? I work from morning to night. Hunger and pain are my lot. What avails all this philosophy, all these preachments, all these efforts at personal and social betterment, unless there comes satisfaction in the form of pleasure to me. What is all this I hear about the Kingdom of Heaven? A dream of mystics; a fool's paradise. I live in the here and now. I have a body to be fed and clothed. My mind demands nourishment more than it gets out of the daily papers and the current discussions. My spirit cries out for more than the husks of modern life. Reality is what I am seeking and I will find it even though I go through the tortures of the lost. I must experience all things. I must wade through the muck of life. I must climb the heights. I must explore the depths. I must seek in solitude and in the crowded thoroughfare for the answer to the riddle of life. At present I and my associates of the common order are utterly confused, without guidance and completely distrustful of the old rules. Your institutions—home, school, church and the social order itself—are outgrown and we are ready to scrap them all.

"With that there seemed to come a cry unlike any I had ever heard before—a sound of buildings falling—a rushing of many feet. I awoke. The end had not yet come. There was still time, but to do what?

#### AN INDUSTRIALIST SPEAKS

When the convener had finished painting his picture of present-day confusion in thinking and conduct, others were asked for their viewpoints. The first to speak was a *benevolent industrialist*, a man who in all his work relationships

has shown a fine concern for the well-being of his workers. He began:

"The most confusing factor in modern life is mass production—mechanized processes. Robot controls. Workers have lost skill of hand and eye. What is perhaps worse, pride in workmanship has gone and with it a measure of self-respect.

"This is an age of Big Business, of consolidations and mergers, of great fortunes and with it of dire poverty and alarming unemployment. Many see in this cause and effect.

"Ours is a luxury-loving, automobile, air-minded age. In 1917 there were 5,000,000 automobiles in the United States. Today there are 25,000,000, or more than a car to a family. The number of telephones have doubled in the last ten years. The radio industry from a start in 1919-1920 now has an annual volume of \$600,000,000. In 1914 the value of silk products was \$246,000,000. In 1925 it was \$809,000,000. In the last ten years the use of cosmetics has increased 500 per cent.

"What this means can be easily guessed. Our viewpoints have changed. We have gone from wheelbarrows to airplanes; from homespun to silks; from virtues nurtured in the necessities of a primitive life to virtues conceived in the minds of philosophers. Distance has been wiped out. The restraints of a localized life have been removed. The sense of freedom and wide range and power has come without perhaps a corresponding control in the inner life. The desire for pleasure, or excitement, or change, is the predominant note.

"This is an age of speculation—dealing in futures, mortgaging earnings. Installment buying has reached a total of six billion dollars. Speculation has resulted in a crash. An unequalled number of homes purchased in good faith are being sold at sheriff sale. Despair, bitterness and blind hatred consume the energies

of the victims, making them unfit for a co-operative social order, but fertile ground for subversive doctrines.

"You ask me to state the problem. I confess my inability to do so. My work people are helplessly bound, as am I, the employer, by conditions beyond their and my control. I do what I can, but if I am to keep my doors open, my help employed, I must recognize the factors basic to survival. Increased production, yes. Higher wages for increased consumption, yes. Improved machinery for reduced labor costs, yes. Unemployment and readjustments on a lower level are the inevitable results. Attendant upon this is the deterioration of character—the loss of dynamic—the development of 'get what you can at any price' spirit. Need we go further in our search for the cause of our so-called 'crime wave'?"

#### A RESEARCH EXPERT MAKES HIS CONTRIBUTION

After a respectful silence, a *leader in the field of research* arose and with an apology for presuming to speak to such a large subject—too large for any one mind to compass—proceeded to outline the problems as he saw them.

"In my area of interest," he said, "there are far-reaching dreams that promise benefit to humans. If we can harness intelligence and resources we have a fighting chance to save the world—our world—from disaster, war, famine, pestilence. Here are a few of the projects on which our leaders are working:

"*The physicist* would convert matter into power—the tides into electrical energy.

"*The electrician* would understand the real nature of the electric current and would harness solar energy for man's use.

"*The chemist* would utilize the waste products in industry, agriculture and fisheries and would provide food supplies better suited to mankind.

"The doctor would produce living human cells able to resist disease germs and would stamp out the centers of contagion.

"The mechanical engineer would develop the automatic machine for safety and speed.

"The business organizer would unite the most creative minds in any field of human endeavor.

"The psychologist would discover the mental processes of human beings and their controls.

"The educator, recognizing that ours is a changing age, would turn out a product skilled in making adjustments to his environment.

"The religionist would build a character according to a pattern or blueprint conceived for all times.

"The welfare worker would develop a personality according to the behavioristic method and would modify the environment as far as that is possible.

"The problem is—how fully do these ten dreamers, these experts in their respective fields of endeavor, meet the major human needs of our day? Have they one common pattern? Are they at work on one common program for the welfare of mankind? Or is each motivated by a different purpose and directed toward a different end? Perhaps our real problem is to find that common principle, that cement, that unites all men of serious purpose. A synthesis of effort would then be possible and we might have a bit of hope of arriving.

"As a research man I see no clear way. More study and still more is needed to formulate a program of effort acceptable to an increasingly large number of people."

#### A RELIGIONIST VOICES HIS THOUGHT

In words carefully chosen, a leader in his field expressed regret that the previous speakers had so little to offer. "We are all floundering," he confessed, "and

if the experts in the fields of industry and research can't help us, who can?

"I had hopes that they might at least have outlined for us the major human needs of our day, so that we who are busy day in and day out making little adjustments here and there might know how to take hold of the real issues. Since they did not do this, let me sketch five that seem to me important.

"The first great need is the prevention of a sense of personal failure in one's relationship to self, to others and to the master mind of all mankind. This suggests the need for adjustment in all the concerns of life. One carbonized spark plug, one loose screw, cuts efficiency and produces discord.

"As religious leaders concerned with the art of making human adjustments we must give attention to such mundane matters as health, earning and spending capacity, getting along with people, knowledge and skill in doing, appreciation of the better things and finally an understanding of those basic laws of love, justice, goodness and beauty. We, too, are, or ought to be, investigators. Our subject is a case, or a patient, or a client, or perhaps a social condition that needs to be remedied.

"The second great need is closely related to the first. It has to do with those processes by which an unorganized, or disorganized, personality may become usefully organized.

"As we probe into the material causes of maladjustment—poor health, low earning power, unsocial ways and attitudes, defective education in both knowing and doing, and undeveloped capacities for appreciating and understanding,—we soon discover that way down underneath there are forces at work we know little or nothing about. The energy factor expresses itself in such queer and unexpected ways. The stimuli to action are so various. Desires are so often extraordinary and show such a wide range of

demands. There are many other causes of failures in life than those that can be studied under a microscope, measured with a footrule, corrected with a device or weighed in a grocery store.

"It is in this nearly uncharted field of character growth and personality development that most hope lies. How can a balanced personality be grown? How can excess activity be tempered and backwardness stimulated? How can twisted lives be set straight? How can one find a unifying purpose that will command all of our resources?

"The third major need is the prevention of social failures of groups and nations. This suggests several questions of great import.

"The problem of poverty—or the spectacle of great wealth, wide learning, high ideals on one hand and dire need, dense ignorance and low standards on the other. Perhaps in all of our endeavors we are missing the mark.

"The problem of crime, including misrepresentation, deception, theft, murder, combinations of the worst elements of our body politic and, on the other side, the seeming inability of law-abiding citizens to get together on a common program. This means, perhaps, that in our rapidly changing age large numbers feel the pressure of necessity so keenly that they cannot treat others as they would be treated. Social and moral bankruptcy, with its attendant evils, results.

"The problem of peace, or the development of a philosophy of life contrary to our current competitive philosophy, and the creation of attitudes of good will toward all men and peoples based on justice and appreciation.

"The fourth major need is the establishment of right relationship, or enlightened attitudes toward others in the same or different situations. The mention of three issues will make more clear the need for research into relationships.

*"Family relationships.* It would be well if we knew a little more of the lights and shadows of our home life. What is it that fills our divorce courts? What prompts so many 'trial marriages'? Why do so many girls continue working after marriage? What brings the lines of worry and distress too early to the faces of our young men and women who have ventured for happiness into the matrimonial state? What causes discord and misunderstanding in the home?

*"Race relationships.* There is a good deal of tension over this problem. Transmitted points of view possible; perhaps unhappy experiences; surely fears and biases founded on fact and fancied fact control attitudes. We need to clear our thinking and to arrive at conclusions in the light of research and the most illuminating experience.

*"Industrial relationships.* One's job looms large when it means a livelihood. The will to live is a basic motivating factor. Anything that introduces an element of uncertainty obscures his outlook for tomorrow, disturbs the worker's balance and cuts his productiveness. The introduction of a new machine, accident, sickness, old age, change of management, all are involved. The Moses who will lead his children through the maze of a machine age will win for himself immortality.

"The fifth major need is the development of the sense of at-one-ment,—of unity—with the world. Perhaps the greatest need of all is a feeling that there is a purpose line running through our varied activities, that there are ideals that determine conduct, that there is a social and personal conduct code that is best because it is based on laws that are eternal.

"I am conscious that I have not stated the problem very concisely. In fact I wonder if it is capable of simple statement. The whole of life is involved and



to compass that in a few words is, of necessity, misleading."

#### A SOCIAL WORKER SPEAKS

A social worker—one who has had to deal with the questions of conduct and conditions first hand—arose and spoke with some hesitation. Years ago, his dream centered largely on the improvement of the environment. He had spent weary days and nights trying to help the poor, heal the sick, adjust the misfits, care for neglected children, provide for the leisure hour, correct the evils of bad housing. His backward look pictured for us a long struggle for social reforms. Institutions and movements of all kinds were brought to mind—settlements, health, child labor, family care, industrial reforms, municipal courts, and a dozen others.

"What does it all mean?" he asked. "Are we arriving anywhere? Does a new crop of problems spring up faster than the old ones are solved? Has our old attack on the environment been proved inadequate and must we now find a new approach?"

"There is one thing that troubles me. The old urge for service is not now so strong. The social worker has somehow lost his standing. Men repeatedly are saying, 'I have served my apprenticeship; I have done my share; now I must devote myself to Number One.'

"Perhaps the social problem is too big for us. When the case of need was next door we proceeded in a natural way to meet it. Now that we are living in the suburbs, having deserted our old neighbors and our old church, we no longer know or feel the need as we once did. What good will it do to help one to a job when there are 1,000 others clamoring? Anyway, the avenging angel can't reach me for my neglect.

"Perhaps there has come over us a subtle change in our philosophy of life. The old or traditional now carries little

weight. Experience seems to be the only guide we have. We can't help people. All we can do is to help them to an experience which in turn may or may not teach them wisdom. This seems to result in a let alone, or *laissez faire*, attitude which, in the earlier years of 1850 and following, was so common.

"I do see signs, though, of a new emphasis in all fields of social work. The case worker, in addition to being a social reformer and a social adjuster, is becoming a psychiatrist. He is seeing the causes of maladjustment in influences that lie in the background and he is seeking to bring these into consciousness and so point the way to mental health and to the development of a balanced personality.

"This is the trend in the field of social work today. It is a hopeful sign that in all activities the individual is getting a larger measure of intelligent attention. In business and industry the personnel officer is concerned with intelligence tests, with right placements, with adequate rewards. In our courts the psychiatrist ranks high as an analyst of the causes and remedies for misconduct. In our recreation and club programs there is clearly evident a new individualized approach. Even in the field of education, where mass production processes have almost become inevitable, there is increasing attention to individual needs and interests.

"In social work we are 'traveling hopefully on.' We haven't yet formulated a general five or ten year program, nor have we co-ordinated our many specialized activities. We don't know any too much about causes and remedies, but we are in an expectant attitude and receptive to new ideas and methods."

#### AN EDUCATOR SPEAKS

An educator grown gray in the service of ungrateful pupils and disregarding parents arose and with some diffidence spoke of his attempts to meet a responsi-



bility for higher personal standards and improved community morale.

"Mine has been an eventful life," he began. "I was nurtured on Herbart's *Five Steps in Teaching*, which insisted upon preparation, skillful presentation, endless comparison, wide generalization and finally local application. I have practiced this method on children and grown-ups these many years. To me it has been a pleasure to expound and enforce my notions. How fully it has given satisfaction to my hearers I am not prepared to say.

"Now the pendulum has swung the other way. My old leader, Herbart, has been replaced by John Dewey and his followers. There is a new and refreshing pupil-centered emphasis. The whole learning process has been restudied and a new approach—called the situation approach—has been developed. We learn by doing; the results we secure give us satisfaction or not; and we are then ready for the next learning process.

"A complete act of thought, we are told, has in it five steps. First, the situation, whatever it may be, is pictured clearly. Second, the problem to be solved is defined—brought into bold relief—so that the learner may know what it is he has to tackle. Third, the different possible solutions are considered. Fourth, each proposal is discussed in detail and after the pros and cons are weighed a conclusion is reached. Fifth, the ways and means of making the conclusion effective are then considered and decided upon.

"Nothing has come into my life that has been quite as revolutionary as this new approach. It has forced me to revise all of my old ways of doing things. My mental processes, I think, have been quickened and I now have a method of attack upon any knotty problem that comes my way.

"What has happened to me has happened to others. We are all in a period

of change educationally. We are not any too sure of our objectives. We do not quite know what we want to produce. We are uncertain and hesitant in the use of this new, strange method. Our confidence in information has been shaken. We don't see wisdom and understanding coming in that way. Our present concern is for the discovery of those things that motivate life to purposeful action.

"As an educator, as one who has given a good deal of thought to this problem of a better citizenry and a more satisfying community life, I see five outstanding educational needs.

"The first has to do with the science of living, or health education. This body of ours is a complicated mechanism and we give it less attention than we give to our automobile.

"The second relates to the art of thinking. As a people we no longer find time to link up our experiences. Our leisure hours are spent at entertainment. Our great need, we think is diversion rather than participation.

"The third need is for a type of education that encourages co-operative action for social efficiency. We are strong in what we might term competitive education, leading to conflict, but weak in education leading to understanding and good will.

"The fourth need is a factual basis for judgments on many questions. Without this man is the tool of others, never becoming a free personality.

"The fifth need is an appreciative attitude toward the whole of life—call it the attainment of wisdom if you will. With this comes a constructive imagination which frees from the limitations of four walls—of the facts of life—of the routine of the shop.

"Don't misunderstand me. Our teachers, that great body of men and women devoting themselves unselfishly to the welfare of mankind, are not asleep. They recognize that fundamentally their task

is not the imparting of knowledge so much as it is the building of creative personalities. They are at work on this problem. The way is not easy, but many intelligently devised plans are being tried out."

With an apology for having spoken so long and so inconclusively on a subject so vast, this leader sat down. We all realized that he had only touched the edges of a great unsolved problem, but we were heartened by the absence of pretense at wisdom he did not possess and by a modesty of statement that was refreshing. Except you become as a little child you cannot learn the great secrets of living.

#### AN UNKNOWN SPEAKER

After these five learned men had spoken there was a seeming restlessness. It was nearly dinner time. Then an unknown speaker arose, and in tones that suggested a little irritation said:

"It's too much for me. Why try to solve the unsolvable? I prefer golf. My wife and I have an appointment at the movie tonight to hear George Arliss. I submit it to the group—isn't it better to mix with our fellows, do our bit maybe in a small way, than to dig too deeply into questions, no matter how important they seem? 'Sufficient unto the day'—'Take no thought for tomorrow'—'Don't worry'—are suggestions we might take to heart."

#### THE PROBLEM SUMMARIZED BY THE CONVENER

"From the discussion it is clear," he said, "that grown-ups and youth, leaders and the led, are confused concerning their world—their selves, their jobs, their relationships, their civic and social duties. Given this confusion, how can we unitedly and co-operatively work together in making the adjustments necessary to successful living? As leaders,

how shall we proceed to develop resourceful, creatively alive, loyal to the best men and women? How shall we foster a better social order? How shall we untwist tangled personalities? How shall we prune and cultivate so that we may grow the largest possible human crop?

"What, after all, are we trying to do? What traits of character command our allegiance? What sort of a personality do we want to produce? What are our personal, social and national ideals? In moments of stress these basic elements that have been ground into our lives will be the determiners of what we shall do. If our code is fair play, then we shall show a decency of feeling in our behavior. If we are practiced in looking at events objectively rather than subjectively, our judgments will be cool and deliberate. If our spirit is human and benevolent toward mankind, we shall act less on the basis of self-interest and personal gain. If our philosophy is that of the empiricist, we shall show less of consistency in the varied forms our social life takes and be less concerned about the lack of conformity to a norm of conduct.

"The great need is for creative leadership—the supreme test of a democratic civilization. The challenge to us it would seem is four-fold:

"Be not less subjective, but more objective—scientists in the true sense of the word.

"Develop not only our material resources, our knowledge and skills, but our social and spiritual reserves.

"View ourselves not only as localized units, but as parts of a world order. If we fail in our functions somehow the most distant and the most insignificant member of society suffers.

"Arrive at a consciousness of a unifying goal in all of our efforts. This somehow creates energy and gives purpose and direction to our efforts."

# Teaching Religion

PAUL E. JOHNSON

*Professor of Philosophy, Hamline University, St. Paul, Minnesota*

**W**HAT is happening to religion?

Reports of every kind come in on every hand with persistent disagreement. In the thick of swirling modern movements, religion is under pressure of titanic forces that shake its ancient serenity. It is dangerous for religion to be mixed up with such movements as these. Religion is not modern, declare some of its defenders, and has no business trying to make terms with modern life. Let us keep it in the eternal recesses of timeless austerity and its place will be secure. But the die is cast, religion is already embroiled in the contests of modernity. Having entered the arena of this world, there is no exit except surrender, no victory except courageous wrestling. The decision will not be given in a day. It is futile at this stage of the game to ask the outcome. Onlookers may tremble in fear and rejoice in hope; both are alike untimely. The friends of religion will look neither on nor off with calculating curiosity, but will lose no time entering the center of activities and penetrating to the heart of the present situation. The teacher of religion dare not lose his directions or be confused by the din of many voices or the dust of many feet. His duty is not to beat the air wildly, but to see issues clearly, understand causes wisely, meet difficulties squarely, employ his resources with intelligent devotion. Wherein lies the strength and wherein the weakness of the religious education movement in America?

## MODERN DIFFICULTIES

We shall gain nothing by minimizing the difficulties. Teaching religion effectively has never been easy and, for that matter, ought not to be. For no great task is ever easy; those who find it easy have missed their calling; they are simply not doing the job. But, added to the perennial stress of great teaching, there are certain peculiar difficulties characteristic of our time.

*First*, there is a widespread revolt against tradition. The rapid development of new tools and new ideas has inflated the modern ego. The amazing advance in scientific discovery, economic expansion, transportation and communication, convenience and health service, testifies to the enlightenment of the present era. With so many new things under every sun, it is not unnatural to neglect the old; with so much pride in the new day, it is easy to lose historical perspective and discount the values of the past. It thus becomes popular to condemn the old as worn out, antedated, useless; and to throw all traditions (including religious) into the discard. In the same way, our new liberties, rights and privileges, generously distributed, as well as the duties and responsibilities created by democracy, glorify the individual. The individual American conceived in liberty and educated for democracy quite naturally declares his independence from the authority of once-honored traditions.

*Second*, we are laboring under a deluge of uncertainty. There is a general ad-

mission that old ways have changed, that old forms and conceptions are inadequate. The doctors of theology disagree, the teachers of morals debate interminably, the authorities run into contradiction and collision. Desperately as men hunger for certainty, it becomes harder every year to believe the old time religion. Walter Lippmann, though not giving clear evidence of understanding it, finds modernism even less satisfying. Just what are the fundamentals of the Christian religion? Which is the greatest of the commandments in any decalogue? What laws shall we obey and against what shall we become conscientious objectors? How should an upright religious man conduct himself in politics, business, recreation and the home? The better educated are most at sea. The more we know, the less we seem to understand. While old foundations are crumbling and the new are not yet laid, we are bound to totter.

*Third*, religion is suffering from competition of other interests. Our civilization is concerned primarily with material things. Our new inventions capitivate the imagination. Our well-decorated and advertised products take the eye. Our struggle for existence and luxury engage the time. Many who favor religion have no room for it, many who intend to be religious are delayed in realizing their good intentions. There is evidence that Americans are outgrowing their pioneer stage and waking to eager interest in the subtler appeal of non-material culture. We are coming to see more in life than making a living economically or surviving biologically. This generation is finding larger markets for its prosperity, investing more and more heavily in health and recreation, in the social rewards of association and organization, in esthetic discoveries of new ways to create and possess beauty, in wider sophistication and growing admiration for intellectual respectabilities. Such cultural developments

enrich the worth of living in our day, they enlarge the sphere of moral satisfactions that find it possible to be good without being puritanical. We are enjoying a great enhancement of secular values and through their development spiritual values undoubtedly emerge. Without meaning to quarrel or fall into conflict, religion has nevertheless suffered in competition; for the secular satisfactions in human life tend to ignore the need of religion.

#### RECENT GAINS

In the face of these difficulties, the religious educator has accomplished much in recent times. *First*, he has developed an organization for better teaching, by grading pupils, standardizing courses and unifying the entire procedure. *Second*, he has enlarged the program of religious education, increased the time for worship and study, entered the week-day and vacation fields. *Third*, he has created materials for religious instruction, prepared a number of series for all ages, published and distributed them widely. *Fourth*, he has improved teaching methods, studied the psychology of ages and learning, experimented with technics for obtaining desired results. *Fifth*, he has undertaken the training of church school teachers and administrators and given birth to a new profession. *Sixth*, he has aroused interest in religious education, made surveys and presented glaring deficiencies, recognized the importance of religion and awakened some to its cause. None of these claims completion, but all mark progress.

#### REMAINING FAILURES

And yet over against these achievements loom other failures that reach down to the very roots of this undertaking to teach religion. *First*, we have failed to understand our religion. Many of us have only inherited religion. To our forefathers it was a burning, consuming experience. But always remain-

ing "the faith of our fathers," it has never caught and fired us as a creative germ of personal life. Hence we have transmitted a comfortable habit, an accepted form—formal rather than vital. Others have had their own religious experience, but, never quite understanding it, have treated it as a private affair. Or, regarding it too sacred to investigate, teachers have left the reality and core of their own experience in cloistered darkness. In either case, what has been transmitted is only the external shell of the true essence which remains a mystery. Or again, we have mistaken accidentals for essentials in religion. It is our failure, in stressing the miraculous and missing the truly wonderful, in trusting an altar stand or the sprinkling of water to transform the whole life, in disputing and separating over minutiae of doctrines, that has cheated the weightier matters of the law.

Second, we have failed to teach a reasonable faith. Anxiety to defend inherited traditions too often blinds us to present needs. We need a timely faith, adjusted to modern situations of life and thought, responsive to problems and hungers of today. Living in a reasoning age, religion must show the reason that is in her or be condemned as excess baggage. It becomes increasingly difficult for any cause to justify its claim or even gain a hearing unless it shows reasonable credentials. Who can measure the number of men and women lost to the church because they were given a child's faith and nothing more? "Much has been written and more preached about this ungodly generation of today," writes a Harvard graduate in *The Forum* of May, 1928. "Yet the fact remains that youth lacks religion solely because the church has failed to provide one sufficiently logical and liberal to interest and attract the normally intelligent young people of today. It is our contention that we have not deserted the church but the church has

driven us from its shelter and abandoned us." A child's faith may become the enemy of adult religion. Is it necessary to teach children what they will need to cast away with their outgrown clothes? Unless we begin in the primary grade teaching a reasonable faith, there will be upheavals and tragic rejections later.

The fact is, we have given them stones for bread. They ask for life and we give them words—impressive, respectable words, but without power to feed honest hunger. They ask for reality and we give them theology—ingenious, glib explanations worked out in scholastic medievalism. They ask for truth and we give them authority—threats, bribes and high-pressure emotional persuasion.

Third, we have failed to live the religion we profess. This does not mean to charge religious teachers with hypocrisy or insincerity. As a whole there is no more devoted and sincere group than church school teachers who give of their time, love and life freely for the good of their pupils. But who of us professing the religion of Jesus actually and consistently lives it at every point? Do we always love our enemies and bless them that persecute us—did we in 1917? Do we ever forsake father and mother, brother and sister to follow Jesus at such cost? Do we voluntarily accept poverty, sell all that we have to lay up treasure in heaven? Do we even admit it is necessary to take Jesus as seriously as this, or rather find some easier compromise in divided allegiance? And further, who of us (though wholly devoted to the teaching of Jesus in private living) can escape the stain of an un-Christlike social order? We use coal mined at terrific cost of life and health, wear clothing made in sweat shops, acquiesce to the exclusion of Asiatics from our shores, allow lynchings and race riots, perpetuate economic injustice and pay taxes to build engines of destruction and discover poisons to kill more effectively in the next war.



If we cannot help ourselves in these entangling alliances, at least we could be more active in sympathetic attention, in creation of better public opinion, in organization for reform, and in contribution for relief of emergency needs and redemption of chronic ills. Whatever may be our good intentions we are still unprofitable servants in view of the religion we profess. The test of it all is, how different are we because of the religion we own? If the proof of the pudding is the eating, the proof of the teaching is the living. However eloquent the explanations, teaching is never exhausted in talking. What we do outruns what we say and wherever there is a basic contrast between words and life it is life that brings the verdict. If our religion makes no visible difference in the character of the individual or the social order its only claim is pathetic helplessness. Ineffective and invalid religion makes the teaching of it as futile as the living of it is useless. Failure in living means failure in teaching.

#### RESULTS AND CAUSES

Having viewed the difficulties and confessed our failures in teaching religion, we find ourselves on the verge of a discovery. There begins to appear a pattern of meaning, a clearer picture coming out of the jumbled pieces of the puzzle. It is this. Our difficulties and failures fit together; they are related by direct lines of connection. The revolt against tradition (which we recognized as our first difficulty) has come because we have failed to understand our religion (which we confessed as our first failure). When teachers are guilty of passing on an inherited religion without understanding its essential and creative vitality as personal experience, is it any wonder alert pupils revolt against such empty tradition? What could be more prophetic and Christlike than to revolt against formal religion? What greater service

could our generation do to the faith than demand its re-creation? If teachers would offer a living religion they must learn of their pupils and with their pupils the freshness of discovery, the travail of new birth. Only skeletons, religious or otherwise, can be passed on from generation to generation; life survives rather in its creation by each generation.

The deluge of uncertainty (which we recognized as our second difficulty) is the price of not teaching a reasonable faith (which we admitted to be our second failure). When teachers are guilty of presenting faith without reason, is it surprising that the people wander amid uncertainty? To cherish blindly the superstition that what was good for one age is good for another is hardly the best reverence. To keep faith and reason apart is a means of deception to those who want to be both faithful and reasonable. To insist that this generation accept every jot and tittle believed by a former is to scatter dismay rather than confidence. To call for obedience on the charge of external authority, such as a book or an institution, is to court confusion rather than certainty. This generation will find certainty in religion or any other issue only when the claim to authority is the appeal of reason.

The competition of other interests (which we pointed to as the third difficulty confronting religion) is the inevitable outcome of not living the religion we profess (our third failure). When teachers are guilty of teaching a religion not lived, other interests have already taken its place. For otherwise religion, at least in the experience of the teacher, would be a life interest sufficient to transform the manner of living. Religion in reality is life and only as it is divorced from or denied life does it surrender to other interests. So if other interests come to crowd out religion it simply means that religion has failed in its true calling



and become something other than this creative aspiration in life, this holy contribution to all worthy interests. If religion loses ground to the secular it means that it has already become an abstraction, a narrow something other than and apart from living situations. For nothing good is alien to effective religion, nothing is beyond its concern, nothing is exclusively secular when all is sacred. Here again our difficulty is self-imposed, brought upon religion by its own withdrawal from human values in which abides the temple of the divine.

#### TEACHERS OF RELIGION

What does this teach us as teachers of religion?

*First*, the success of religion is bound up with human destiny. Withdrawal from the scene of urgent social demands means self-defeat. Divorced from human need or human good the cause of religion is already lost. Religion can be taught effectively only in the presence of living situations. Teachers of religion will succeed best by leaving the security of a comfortable past or of futures yet unborn to plunge deep into the tide of contemporary problems.

*Second*, the truth of religion depends upon its contact with reality. Doctrines, creeds and ceremonies are empty forms when taken as ends rather than means. Institutions, sacred books, and symbols are obstructions when they intercept vision beyond. Religious feelings, sentiments and volitions are shallow when exhausted in human eddies. Teachers of religion in truth will reach out to the reality that is God and, in harmony with his purpose, experience revelations of

progressive inspiration. We are due for a new discovery of the meaning of religion. More important than the method is the content. Recent gains have been chiefly in organization and our present need is to find the reality we are to present, the certainty our generation hungers for.

*Third*, the task of religion is creative. Its true nature is not to be found in social control, individual repression or in any other conservative agency. The genius of religion is manifested in the growing power of a mustard seed, the leavening power of yeast, the ferment of new wine. Standardized, codified, dogmatic religion is the fossil rather than the life, the specimen rather than the species. Religious teachers in this spirit are therefore creators, productive of new religious life. Your experience of God is no substitute for my experience; neither is the teacher's for the pupil's. But with vivid sharing of experience the touch of God may bring forth life.

*Fourth*, the growth of religion is infinite. There is no finality about living religion. Only the inert is inactive, only the finished is closed. Vital religion is by that very fact in process. No form of religion is altogether satisfactory, no experience absolutely good enough. There is always more on beyond and more progress is ever demanded of us. So the way of the teacher of religion ought to be eternal. There is neither end nor rest in his journey. He succeeds by exceeding himself. He attains by outgrowing all former attainments. The teacher must be the greatest learner. And the field of religion is boundless, a world without end.

## Recent Trends in Character Education

S. WIRT WILEY

*General Secretary, The Young Men's Christian Association of Rochester, New York*

FOR THE PURPOSES of this article we will define character, in the positive sense, as the persistent disposition and the ability to react to all situations in a way that is socially useful. This is a social-worker's definition rather than that of a psychologist. The article as a whole is written from the standpoint of an administrator rather than of a specialist in education.

### I. GREATLY INCREASED CONCERN ABOUT CHARACTER EDUCATION

Perhaps the most significant evidence of this is the greatly increased activity of the public schools in systematic character training. The National Education Association has indicated through important committees that it considers the character training of the 25,000,000 school children in the United States as an inescapable responsibility of the public school system.

The churches are generally re-examining their activities among the young with reference to their character outcomes. Every social agency that deals at all with character training is emphasizing that phase of its work. The so-called "character building agencies" are taking on new courage in the family of Community Chest beneficiaries.

There are said to be more than seventy schemes for character training now in operation. Some of them are schemes designed to be used by schools; others are schemes to be operated in the schools by

outside organizations; and others are the schemes of a growing number of independent movements.

### II. CRITICAL STUDY OF WHAT CONSTITUTES CHARACTER

What is this thing that insures satisfactory conduct? Dr. Hugh Hartshorne of Yale has enumerated eleven different conceptions or attempted definitions of character which are being proposed and used. These eleven might be grouped into four sub-classifications. One conceives character as a collection of virtues. Three of them conceive character as a set of habits or a set of habits and their organization or the interpenetration of one's whole equipment of habits. Four others conceive character as an organization of personality around purposes. Another group of three are based upon the conception of character as an integration, a biological integration, an integration with social and cosmic forces or the ultimate adjustment of the individual to all that is real. The fact that concerns us primarily at the moment is that much thought is being given to a definition of character and to an analysis of the physical and psychic mechanisms that are involved. As yet there appears to be no general consensus or agreement on a specific definition. Naturally there is a noticeable influence of the definition which is accepted upon the methods of character training advocated by those accepting it.

### III. DISTINGUISHING BETWEEN INSTRUCTION IN RELIGION AND CHARACTER TRAINING

Formerly character education was widely considered as synonymous with instruction in religion. It was thought of as peculiarly the function of the churches and of their related agencies. It was believed that the chief contribution to character made by these related agencies was through their instruction in religion. Only recently have the public schools come to be considered a major factor in character education, and only recently have they been disposed to accept character education as a major responsibility and to organize their work to that end. This necessarily involves character training separated from instruction in religion.

When we use the term "instruction in religion" it should be clearly understood that it is not considered as synonymous with "religious education." Instruction in religion refers to instruction in the Bible, in creeds, the catechism, in rituals and in religio-ethical codes in theology and in theistic philosophy. Religious education as now broadly conceived includes much in addition to such instruction.

The shift from exclusive dependence upon instruction in religion is probably due in part to the stubborn fact that so many of the youth of the land are not within the influence of the churches and are not receiving such instruction. The second reason, and probably quite as influential, is the increasing evidence that a knowledge of religious subjects does not insure desirable character. Drs. Hartshorne and May's *Studies in Deceit* revealed the fact that there was no constant relationship between the amount of knowledge of the Bible possessed by children and their honesty or dishonesty. Prof. Pleasant R. Hightower of Butler University, Indiana, made tests of over

3,300 children, both delinquent and normal, in two middlewestern states. The results obtained from the study show that the pupils with high scores and those with low scores on the test of biblical information reacted similarly on the conduct tests, thus indicating that there is no correlation of any consequence between biblical information and the different phases of conduct studied. In some cases children with the highest Bible rating had also the highest cheating rating. The possession of a knowledge of the Bible is, of course, not to be held responsible for such conduct, but the point is made that the possession of biblical knowledge in itself gives no assurance of right conduct.

Drs. Hartshorne and May have made other studies as to the source of children's knowledge of right and wrong. These studies involve a total of more than eleven hundred children, ranging from the fifth through the ninth grade, selected from seven different towns and cities. The apparent influence of parents, child friends, club leaders, public school teachers and Sunday school teachers upon these children's knowledge of right and wrong is indicated by the following table of correlations between the knowledge of the children and that of others supposed to influence them:

	Correlation
Parents .....	.545
Friends .....	.353
Club leaders.....	.137
Public school teachers.....	.028
Sunday school teachers.....	.002

The authors of this study are the first to say that what it indicates should not be taken as final, but it does suggest that many forces contribute to character training and that character education is rightly a concern of all the constructive agencies of society. It clearly discourages exclusive dependence upon instruction in religion.

#### IV. INCREASING EMPHASIS UPON PURPOSEFUL ACTIVITY

The increasing emphasis upon purposeful activity is in contrast to instruction in ethics or dependence upon ethical codes.

Through the years the principal method of what we have called education has been to transmit a body of subject matter. Recent studies seem to indicate that much of the product which was attributed to instruction in ethics has in reality come from other influences. The influence of beloved teachers and leaders as well as parents, the influence of associates and particularly of associates engaging in purposeful activities together, has probably been underestimated.

We now believe that "to learn is to acquire a way of behaving." A thing has been learned when, at the appropriate time, that kind of conduct can and will take place. The laws of learning of which we hear more and more in these days say to us:

(1) What we would learn we must practice.

(2) We learn only that which we practice with some satisfaction.

(3) Learning follows the direction set by intent.

This understanding of how growth takes place is largely responsible for the increasing emphasis upon character training through activity. Purposeful activity of the pupils constitutes an increasing part of the work of the schools. Activity is provided more and more by the agencies of religious education. The voluntary organizations for character development increasingly place their dependence upon learning through activity.

#### V. INCREASING EMPHASIS UPON GROUP ACTIVITY

There is an increasing emphasis upon group activity—relatively small, but permanent groups—as being more valuable media of character education than larger

and less closely-knit classes or crowds. Sociology is reminding us of the extent to which youth tends to coagulate in cliques, fraternities, gangs and clubs. These groups are behavior-determining to an extent not formerly recognized.

The group method has certain obvious advantages: (1) It takes advantage of the natural tendency referred to above. The size of the groups and the number of different groups with which each individual associates himself tend to increase with age. (2) Such groups give the leaders their best opportunity, both in helping the group to work out and carry on purposeful activities and in helping individual members of the group relative to their many-sided needs. (3) The group affords the opportunity for experience in the democratic process and preparation for group life in which most people are involved throughout their days.

The great voluntary organizations working with boys and girls are increasingly adopting the group method. The Boy Scouts, the girls' group organizations, the Y. M. C. A., the Y. W. C. A. and the Four-H Clubs have an enrollment of probably two million boys and girls.

Most camps now involve some plan of group work. There are estimated to be approximately one million boys and girls enrolled annually in summer camps in the United States and Canada.

#### VI. STANDARDIZED PROGRAMS AND GROUP-DETERMINED PROGRAMS

The issue between standardized programs and group-determined programs is being recognized. Examples of the standard program method readily occur to the reader. Much of the building program of Y. M. C. A. Boys' Departments is still pretty well standardized, especially in its class work; the Boy Scout program, at least as it is usually administered; certain camps where plans for the season are so carefully laid out that a parent, by consulting the calendar and the clock, might

almost know at any particular hour the activity in which his son was then engaged.

The term "group determined" means that the group, with the assistance of its leader or counselor, decides upon what it should like to accomplish, the activities in which it will engage to that end, and then co-operatively executes the set of activities adopted. Examples are to be found in most progressive Y. M. C. A.'s and in the more advanced private and organizational camps.

Advantages are claimed for both methods. Standardized programs are considered simpler for the inexperienced leader. They give him a means of keeping his group busy until he acquires resourcefulness as a leader. They admit of merit badges and trophies, advance in rank and other devices for stimulating the activity of the members of the group. Usually they provide a body of popularly accepted program materials from which the leader and group may select within limits, even though they be not slavishly followed. Some feel that they tend to insure attention to a comprehensive list of character traits which need to be developed. A frequent accompaniment of the standard program is the wearing of a uniform and the use of a ritual, which have advantages for purposes of mobilization and display.

On the other hand, it is claimed for group determined programs that they involve more initiative, choosing and deciding on the part of the members of the groups. They require more real co-operation of leader and group. They lead to more natural situations. They uncover more of the natural interests of the members of the group. They do more to develop the power of the individual to adjust himself to other people and to new situations. John Dewey says, "Full education comes only when there is a responsible share on the part of each person, in proportion to his capacity, in shap-

ing aims and policies of the social groups to which he belongs." It is further claimed that the group determined program, under competent leaders, is capable of adaptation to the interests and needs of a much larger number and wider range of young people. Rather careful observation indicates that even under the most favorable circumstances an enrollment in excess of one-fourth of the boys of eligible age in any community in the standard building program of the Y. M. C. A. is very exceptional. It likewise appears that it is very unusual for more than one-fourth of the boys of eligible age in any community to be enrolled in Scouting. Competent leaders using the group determining method are able to take almost any congenial group of boys and with them devise a program suited to their peculiar interests, needs and facilities. Since this method begins where the group is, it sets no limits to occupying a field.

Experience seems to indicate that standardized programs are only successful with younger boys and girls. They are not attractive to older young people. They are a temporary boon to the inexperienced leader, but at the same time they prove somewhat of an obstacle to work of the highest type under experienced leadership, involving as they do tests that are to be passed, awards that are to be won, comparisons that are to be made with other similar organizations. The group determined program calls for a higher type of leadership, but makes possible a higher quality of work. It is the only method feasible on a large scale with difficult groups and gangs and for older boys and young men or older girls and young women.

#### VII. METHOD OF CHARACTER BUILDING

The issue involved in method of character building lies between a dependence upon the teaching of a set of virtues and a utilization of specific life



situations to secure their full character value. A classic example of acquiring a set of virtues is that of Benjamin Franklin. He selected a list of thirteen virtues, all that occurred to him at that time as necessary or desirable. He undertook to fix his attention on one of them at a time. As a previous acquisition of some might facilitate the acquisition of certain others, he arranged them with that in view. Temperance headed the list, then silence, order, resolution, frugality, industry, sincerity, justice, and so on. He undertook to give a week's strict attention to each of these virtues successively. After he had made the rounds he would begin the same process again, figuring that proceeding thus he could go through the course complete in thirteen weeks, four courses in a year. Unusual as this procedure may seem, Franklin was so considerable a personality that it has continued to attract attention.

Such plans are based upon the conception that character consists of a set of virtues or character traits and that when one has achieved proficiency in all of them he will possess character. It was with something like this in mind that the National Morality Codes Competition was carried on in 1916, in which a prize of five thousand dollars was offered for the best children's code of morals for elementary schools. As will be remembered, the prize was won by a code prepared by William J. Hutchins, now president of Berea College. This code and other similar lists of virtues still constitute a factor of considerable importance in the plans of character education being pursued by various public school systems. A good presentation of this idea is set forth in W. W. Charter's book, *The Teaching of Ideals*. The plan as there outlined involves the selection of a list of virtues which must be carefully defined and classified. Then a list of the situations in which such virtues should be practiced is selected. Such a list of situations may

run into interminable numbers. To simplify the process, situations are divided into classes and then these classes subdivided and elaborated. The suitable application of a virtue to a particular situation is known as a "trait action." These trait actions are further classified according to their desirable use. The goal is that a child should learn to apply the appropriate trait action to every conceivable situation in which it may find itself.

The plan commends itself to many because it is systematic, orderly and comprehensive. These are characteristics that commend themselves in the public educational system where youth is handled in relatively large groups.

The opposing method is that of dealing with specific life situations as a whole, such as episodes in the home which call for choices involving right and wrong; situations which arise in play, such as competitive games where a conflict of interests has to be resolved. A boys' camp located near a farmer's orchard suggests a variety of situations in which character may be effected. All organized group work abounds with situations out of which some kind of character results, either desirable or undesirable. The skillful counselor guides his group into and through a great variety of situations which involve a wide experience of living. Under his guidance the members of the group became aware of the choices that are involved.

Those who favor the method of working through specific life situations raise some such questions as these about the idea of developing character through the acquisition of a set of virtues. Who shall select the particular list of virtues? In the new International Curriculum of Religious Education there are set down a list of twenty-two Christian virtues. It is asked—why twenty-two now, when a little while back it was thirty-nine? Who shall define the virtues? When does a virtue like thrift or patience cease to be



a virtue? Who shall determine the relative importance of different virtues? At the present time there is an inclination to place initiative near the top of such lists, obedience near the bottom. A little while ago, under different circumstances, the order might have been reversed.

They say, moreover, that, as a matter of fact, such character traits do not exist as entities which can be dealt with. If they did it would have to be assumed that one having honesty would be honest, but this proves not to be true. The same person is often honest in one situation and not in another.

It is not easy to assert that numerically the trend is down either fork of the road. The set-of-virtues idea has many followers, not only in the public schools, but in many of the other systems. Those who contend that life situations must be dealt with as a whole are found in the group organizations and there are exceedingly able exponents in our teachers' colleges and among school leaders. It would appear that the latter group is growing the more rapidly among students of character education.

#### VIII. INCREASED PARENT TRAINING

The importance of such training is suggested by the preponderant influence of parents upon children's knowledge of right and wrong shown in Hartshorne and May's study. As the parents' task becomes more difficult and opportunities more restricted, the necessity of training becomes greater.

The chief contributions which have so far been made to better parent training consist of subject matter on child health and child psychology. In a few communities, of which Rochetser, New York, is an example, the public schools are taking this matter seriously and providing an improved program of lectures for parents. Up to date only a little has been done in training parents through deal-

ing with specific situations. In other words, only a beginning has been made in the use of the educational method for parents which is so highly commended in the case of children. Parents' forums, which are slowly increasing in number, constitute a step in this direction. In some of these forums much of the work is done around specific situations which are described to the group by parents who have participated in them. There is an exchange of experience and an attempt on the part of the group to find the answer to each concrete problem as it comes before them.

It may be expected that during the next few years much thought will be given to this matter of parent training and that valuable experimenting will be done.

#### IX. DEVELOPMENT AND USE OF TESTS AND MEASUREMENTS

"Plans and programs are produced by the score which have no experimental basis and which are as likely to damage character as to improve it. Hundreds of millions of dollars are probably spent annually by churches, Sunday schools and other organizations for children and youth with almost no check on the product, a negligence of which no modern industry would be guilty, and which the public schools have rather generally outgrown as far as routine school work is concerned." The foregoing seems to state the deliberate judgment of Drs. Hartshorne and May. It has been generally supposed that character is such an intangible thing that it is not susceptible of measurement, but enough progress has been made during the past decade and a half in the testing and measurement of intelligence, of emotional stability and other supposed intangibles in the realm of personality, so that with courage and confidence a group of research men and women are applying themselves to the de-

velopment and use of tests and measurements of aspects of character.

Drs. Hartshorne and May of Yale and The Character Education Inquiry, Dr. Goodwin B. Watson of Teachers College, Columbia University, and of the National Council of the Young Men's Christian Association, and others, have already done some exceedingly valuable pioneer work in this matter.

These tests and measurements seem to have at least three specific values:

(1) The more accurate diagnosis of the case to be dealt with, be it an individual or a group.

(2) The measurement of change which has taken place over a given period of time under certain sets of circumstances.

(3) The evaluation of the relative productiveness of different methods and programs.

The tools used in such measurement consist, in the main, of knowledge tests, attitude tests and behavior frequency tests. The knowledge tests deal with certain kinds of subject matter, the mastery of which may be assumed to have some bearing upon character development as, for example, knowledge of the biblical narrative, knowledge of what is commonly accepted as right and wrong in different situations, and so forth. Attitude tests deal with attitudes toward different kinds of people, different kinds of behavior, different kinds of institutions, and so forth. In behavior frequency tests, the frequency with which a person performs certain acts in a given period of time is recorded. Comparison may be made between different individuals, between different dates for the same individual. This is a highly objective test.

Such tests are a challenge to the prevalent, complacent, untested assumption as to the efficacy of existing programs and methods. Enough has been revealed in the work of the Character Education Inquiry alone, as published in *Studies in Deceit*, to be very

disturbing to such common assumptions as that camping is always a profitable experience, that attendance at Sunday school always contributes to character and that the influence of well-intentioned leaders is always predominantly good. Already the use of tests and measurements has been a stimulus to a re-examination of many methods and programs the general value of which had been accepted.

#### X. CONTINUED STUDY OF GROWTH

The last trend I will mention is the continued study of growth, how it comes about and the application of this knowledge specifically to character education.

Reference has been made to the so-called laws of learning. Their formulation has been of immense value. Their specific application to different phases of education continues to be a matter engaging the energies of our best educators and particularly of groups of men and women engaged in educational research.

The effect of the use of awards is a matter which continues to receive much study. There has been more clarification of theory with regard to this matter during recent years than there has been progress in bringing practice into line with better theory. In a recent book Dr. Kilpatrick says: "The conclusion of the whole matter seems then to be that awards and honors may be used as temporary devices in character building, provided they are so understood and soon discarded accordingly; otherwise they may become positively immoral, but at best they represent a mistrust in the power of the good life to afford real satisfaction and to win its own way."

Concomitant learnings are receiving much attention. It seems clear that learning is never single. Along with the learning of specific knowledge or skills there comes the acquiring of attitudes which are often quite surprisingly different from those which have been expected.

Then there is the question of the "carry over." It is known that a boy may learn to act honestly in one situation, but that he will not necessarily act honestly in a different kind of a situation. Training in reasoning in geometry does not seem to insure careful reasoning in the many practical choices which a person has to make. Learnings are specific. Students of the matter have gone far enough to agree that the carry over of the learnings acquired in one situation to another situation seems to be determined by the number of common elements in the two situations. Further light upon this matter is highly important to character education and is being diligently sought.

The effect of the social setting and relationships upon character development is also receiving increasing study. In recent years educational psychology has been drawn upon much more heavily than sociology in the realm of character education, but the basic factors in the community life, with its constant interplay of persons and groups, are very influential in controlling behavior. These basic social processes may be neutralizing or even undermining the outcomes we seek through our consciously directed educational program. The realization of this fact is leading to more attention to the contributions of the social sciences to character education.

A new impetus seems to have been given to the study of the relation between great causes and great character. One of the much talked of laws of learning is that learning follows the direction set by intent. This prompts fresh study of the dynamics of character and the place of dominating purposes. George A. Coe, in his recent book, *What Is Christian Education?*, appears, in the final analysis, to identify Christian education with the undertaking of the unfinished tasks of the Kingdom of God.

Here becomes apparent the tendency to give to religion a clearer, more definite

and more tenable place in character education. Earlier we called attention to the trend to distinguish between character training and instruction in religion. While there has been a disillusionment as to the effect of certain kinds of knowledge, commonly called religious, upon the actual behavior of people, it is none the less clear that the fundamental explanation of the universe which a person achieves or accepts and the conception which he possesses of ultimate reality or God have a determining influence upon the intent of his life and therefore upon the direction of his learning. Whereas some young persons succumb to demoralizing conditions, others, under similar conditions, do not break, but live lives of great social usefulness. The difference generally appears to be the possession of a great purpose or dedication to a great cause; it may be to socialism or some other supposed reform or it may be to the aims of organized Christianity in some of its practical aspects. Just how such purposes operate in the building of character is being studied more carefully than ever.

For some time past there has been much argument and some scientific investigation as to the relative importance of one overwhelming life decision or commitment versus the many decisions about specific acts and attitudes made day by day. Thought about the experience called "conversion" and "decision for the Christian life" has undergone considerable testing and some revision during recent years. Within this area falls a large amount of present investigation as to how personalities become integrated. What are the relative contributions to character of one's explanation of the universe, of his "experience of God," of his "great decision," of his many decisions or choices in specific situations, of his unpurposed responses to social pressures, of habit and of instincts.

If we accept the concept of character that it is the person's "integration with

all reality," then religion becomes a factor of extreme importance in character education. Religious education, in the broad sense, is to be considered the most complete character education. It is that this may be wholly true that the investigations just referred to are being carried on with all fidelity to the principles of scientific research.

We have here briefly reviewed ten trends—the greatly increased concern about character education, a more critical study as to what constitutes character, the tendency to distinguish between instruction in religion and character training, increasing emphasis upon purposeful activity in contrast to dependence upon ethical codes, increasing emphasis upon the value of small and relatively permanent groups, the recognition of the issue between standardized programs and group-determined programs, division around the issue between teaching a set of virtues and dealing with life situations as a whole, increasing interest in parent training, the development and use of tests and measurements and the increasing application of the methods of scientific research to character education.

One might say that the big trend, of which all these are parts, is to consider character as the quality of the total per-

sonality. All that contributes to education and growth has its influence upon character. Character education is therefore a much more intricate and complicated process than has sometimes been assumed. It is not feasible to divide up education between institutions—general culture to one, vocational training to another and character education to others. All, whether they so choose or not, are engaged in character education. It is increasingly believed that the psychological and social sciences have great contributions to make to the process of character education and there is a growing disposition to take full advantage of the findings of these sciences and to approach the whole matter by scientific methods.

We are in a time of intellectual ferment, which means necessarily much confusion. It is an exhilarating time for the analyzer, but it is a distressing time for the practical person who wants to "see results." Probably the latter will have to be patient with the analyzer while he is finding the answers to questions upon which depend the practical business of getting satisfactory results in these changed and changing times. There appears to be increasing clarity of thought which promises increasing effectiveness in action.



## Records in the Church

HERBERT E. EVANS

*Adviser to Religious Organizations, Columbia University*

THROUGHOUT the Protestant church there is a decided tendency for a more beautiful service of worship and a return to the use of old liturgical forms. Increasingly, the packing-box type of church is giving way to Gothic and Georgian architecture. Ministers interested in beautiful services are confronted with the problem, however, of the lack of talented musicians available for the small country churches. In fact, it is rather sad to note that it is increasingly difficult to secure even a pianist in the average rural church, and to secure a good one is a prize indeed.

During the last summer, my office conducted an experiment in the use of a combination radio and electrola in a country church. Through the co-operation of the R. C. A. Victor Company an RE-75 was installed in the small village church of Wanakena in the western Adirondacks. The average attendance of the church usually consisted of twelve older people. While the experiments were under way during the summer months the congregation averaged over one hundred people. Part of this interest was due to the use of fine music.

The electrola was concealed behind a screen and was operated by a young man of the church. The service opened with an organ record played by Mark Andrews or one of the English organists. The electrola was not used for hymns but was used again after the offering where such records as the following were played: "The Festival te Deum," sung by the Trinity choir; "Adoremus

Te," by the Florentine choir; "Saviour When Night Involves the Skies," by the Trinity choir; "Lord I am Not Worthy," sung by Father Bracken; "How Beautiful Upon the Mountains," sung by Marion Talley; "Christ Went into the Hills," by John McCormack; Polydor records of the St. Matthew's Passion; many of the solos and choruses in Handel's Messiah; and Mendelssohn's "Elijah," as recorded complete in England by Columbia. The sermon was usually followed by a solo. Besides organ records used in the opening and at the close of the service, orchestral records were used, such as Bach's "I Call Upon Thee Jesus" and "La Grande Paque Russe" as played by the Philadelphia Symphony Orchestra.

The response was unusual and the experiment is being continued by this office during the year. The new Riverside Church of New York City, of which Dr. Harry Emerson Fosdick is the pastor, is using some of these records in its program of religious education. Lectures are being given to young people's societies in the various churches, starting with the Gregorian Chants and Palestrina and giving demonstrations of the modern masses and religious works. The number of religious works recorded by American companies is very limited and records have been secured from representatives in New York of the Columbia and His Master's Voice Companies of England, the Polydor and other foreign companies.

Increasingly, the R. C. A. Victor, Columbia and other American companies

are producing a better type of religious record. The recent issue of the Gregorian Chant records is an example of this new interest. When this experiment was proposed objections to the use of canned music in churches were raised. The new instruments are so fine and the tone so perfect that with the proper regulating of the records it is possible to secure a very worshipful attitude in a church. These new instruments should not be confused with the old style phonograph, for they differ as much as the "Bach B Minor Mass" does from "Brighten the Corner Where You Are."

It was discovered that the smaller church congregations found the Trinity choir record of "Savior When Night Involves the Skies" more interesting than Palestrina numbers done in Latin, especially at the beginning of the experiment. The minister conducting the service explained at the time of his announcements the meaning and words of some of the Latin records and a response was stimulated. The experiment continued for fifteen weeks and by the end of the summer the finest of music was appreciated.

The use of recorded music for churches will fill an interesting need, especially in the field of modern religious education. The experiment is continuing this winter with children's groups and with older people. The average minister suffers from lack of education in music. He may have had one or two courses in music in

his church education but these are of an elementary nature and he is unable to work adequately with the music program of his church. It would be a fine thing to install these machines in the theological seminaries to demonstrate to classes the various types of religious music available and to increase in the student an appreciation of real music. The department of music in Columbia University is doing this with music students who cannot afford to attend the various symphonies and other concerts and music events in the city. A group of Columbia students who are planning to enter the ministry will be invited to use this equipment as they conduct services in small churches.

The Riverside Church has a very extensive equipment with remote control amplifier and record-reproducing apparatus. Before the service, while the organist is busy with his choir, religious organ records are used to assist in creating an atmosphere of worship. Wednesday evening meetings of this church are constantly using this equipment. At a church in Dover, Delaware, a concert electrola has been installed which is used in some of the week-night activities.

The response from churches indicates that perhaps this new use of recordings will fill a real need in the church, for it is being received by church people everywhere, at first with skepticism and then with growing appreciation and enthusiasm.





## Recent Books for Children's Recreational Reading\*

NORA BEUST

THE RECENT RECOGNITION of curiosity as a vital element in the development of the child makes the selection of children's recreational reading increasingly important. Curiosity must be aroused to stimulate the reader to peruse the contents of a volume. If the book read not only satisfies but creates a broader and more intelligent curiosity, it is the type of material that can be recommended for recreational reading. Authors, educators, illustrators, librarians and publishers are all to produce books that will keep the child's curiosity alive. It is this ever active growing curiosity, stimulated by varied reading material plus experience, that develops tolerant understanding.

Modern tendencies and characteristics in recreational literature for children that

aid in the development of intelligent curiosity may be roughly divided into the following types:

(1) Retold tales as Kenneth Morris, *Book of the Three Dragons*.

(2) Foreign books in American editions as Sibylle V. Olfers, *When the Root Children Wake Up*.

(3) Contemporary life as Wilfred Jones, *How the Derrick Works*.

(4) Fairy tales as Elizabeth Coatsworth, *The Cat Who Went to Heaven*.

(5) Picture books as Marjorie Flack, *Angus and the Ducks*.

(6) New editions as Washington Irving, *The Bold Dragon and Other Ghostly Tales*.

(7) Poetry as Carl Sandburg, *Early Moon*.

(8) Stories of a historical period or location as Annie V. Weaver, *Frawg*.

### Children's Recreational Reading

Adams, Julia D. *Mountains Are Free*. Dutton. \$2.50.

Albert, Edna. *Little Pilgrim to Penn's Woods*. Longmans. \$2.00.

Allee, Marjorie. *Judith Lankester*. Houghton. \$2.00.

Allingham, William. *Robin Redbreast and Other Verses*. Macmillan. \$1.00.

Ashmun, Margaret. *Susie Sugarbeet*. Houghton. \$2.00.

Biddle, George. *Green Island*. Coward-McCann. \$2.50.

Brann, Esther. *Lupe Goes to School*. Macmillan. \$2.25.

Bronson, Wilfred S. *Fingerfins, the Tale of a Sargasso Fish*. Macmillan. \$2.00.

Brooke, L. L. *A Roundabout Turn*. Warne. \$1.50.

Carr, William H. *The Stir of Nature*. Oxford University Press. \$2.50.

Coatsworth, Elizabeth. *The Cat Who Went to Heaven*. Macmillan. \$2.50.

Daglish, Eric F. *Life Story of Birds*. Morrow. \$3.00.

Davis, Mary Gould. *A Baker's Dozen*. Harcourt. \$2.00.

Dumas, Alexander. *The Nutcracker of Nuremburg*. McBride. \$2.50.

Ewing, Juliana Horatio. *Three Christmas Trees*. Macmillan, \$1.75.

\*Resume of a paper given by Miss Beust, University of North Carolina, at the midwinter meeting of the American Library Association, December 29-31, 1930.

- Farjeon, Eleanor. *Tales from Chaucer*. Cape. \$3.00.
- Ferris, Helen. *When I Was a Girl*. Macmillan. \$2.50.
- Flack, Marjorie. *Angus and the Ducks*. Doubleday. \$1.00.
- Gary, Elizabeth J. *Meggy MacIntosh*. Doubleday. \$2.00.
- Hewes, Agnes D. *Spice and the Devil's Cave*. Knopf. \$2.50.
- Hubbard, Ralph. *Queer Person*. Doubleday. \$2.50.
- Jones, Wilfred. *How the Derrick Works*. Macmillan. \$2.00.
- Kaestner, Erich. *Emil and the Detectives*. Doubleday. \$2.00.
- Kelly, Eric. *Blacksmith of Vilno*. Macmillan. \$2.05.
- Knox, Rose B. *The Boys and Sally Down on a Plantation*. Doubleday. \$2.00.
- Krum, Charlotte. *Jingling A. B. C.'s*. Row. 80c.
- Lide, Alice Alison. *Ood-le-uk*. Little. \$2.00.
- McNamara, John F. *Playing Airplane*. Macmillan. \$2.50.
- Malkus, Alida. *Dark Star of Itza*. Harcourt. \$2.50.
- Martin, Mary Steichen. *The First Picture Book*. Harcourt. \$2.00.
- Mason, Arthur. *We Men of Bally Wooden*. Doubleday. \$2.50.
- Meador, Stephen W. *Red Horse Hill*. Harcourt. \$2.50.
- Morris, Kenneth. *Book of the Three Dragons*. Longmans. \$5.00.
- Morrow, Elizabeth. *The Painted Pig*. Knopf. \$2.00.
- Mukerji, Dhan G. *Rama, the Hero of India*. Dutton. \$2.50.
- Olfers, Sibylle V. *When the Root Children Wake Up*. Stokes. \$2.00.
- Palm, Amy. *Wanda and Greta at Broby Farm*. Longmans. \$2.00.
- Parrish, Anne. *Floating Island*. Harper. \$2.00.
- Petersham, Maud and Miska. *The Ark of Father Noah and Mother Noah*. Doubleday. \$2.00.
- Rutledge, Archibald. *Bolio, and Other Dogs*. Stokes. \$1.50.
- Slaughter, Charles E. *Hahtibee, the Elephant*. Knopf. \$2.00.
- Sherwood, Merriam. *Tale of the Warrior Lord*. From the Canter de Mio Cid. Longmans. \$2.50.
- Smith, Susan. *Made in Mexico*. Knopf. \$2.00.
- Teale, Edwin W. *Book of Gliders*. Dutton. \$2.00.
- Walker, Joseph. *How They Carried the Mail*. Sears. \$3.00.
- Weaver, Annie V. *Frawg*. \$1.50.
- Wells, Rhea. *Beppo, the Donkey*. Doubleday. \$2.00.
- Wiese, Kurt. *Liang and Lo*. Doubleday. \$1.50.



# CONVENTIONS AND CONFERENCES

## The East Bay Religious Fellowship

RUDOLPH I. COFFEE

*Rabbi, Temple Sinai, Oakland, California*

**L**AST FALL, the movement of respect for the other man's viewpoint found vocal expression along the eastern section of San Francisco Bay. Well-known Oakland and Berkeley citizens felt that a religious fellowship should be organized in which one-third of the membership should be Catholic, another third Protestant and the other third Jewish. These men should hold fast, without compromise, to their personal religious ideals but, at the same time, give full credence to the honesty of the other man's viewpoint. Through friendly gatherings and addresses by well-known speakers, these meetings, it was felt, could be of genuine interest to leading men in the community. That feeling has been amply justified by the past few months.

At the first meeting, Professor Max Rudin, of the University of California, stressed the need for men with convictions rather than for those who compromise and thus lack the inner faith.

Bishop Edward L. Parsons, of San Francisco, was the January speaker and told of the fine advances made by his church. He believed that each denomination could be relied upon to advance with the times. Each man best helps his country by working within his own group.

Rabbi Isaac Landman, of New York City, spoke in February and opposed "toleration" as a twentieth century

American religious fellowship ideal because we often tolerate what we dislike. He pleaded for "respect," saying that it is intellectual, whereas "good will" is emotional.

Archbishop Edward J. Hanna was the March speaker and he stressed an intensity in religion without which the world cannot successfully continue. He said, in part:

The purpose that brings you together is the highest that I know. This country more than anything else needs a meeting place where men of all faiths may gather. There can be, of course, no compromise in the realm of fundamental belief. But respect and generous feeling there may be. In your fellowship you are doing something toward the realization of the ideals of real religion. The Archbishop considers it a genuine honor to be invited to address you.

In our land there exist many serious problems. The war enhanced them. We put our best into the war. We came out cynical. It was cruel to witness our people raised to the heights only to see moral and spiritual collapse at the end.

Our country must be rooted and grounded in the spiritual. Only religion can fill our need. You representatives of differing religions can understand my words. The Jew has the highest concept of the nature of God and of the relation of man to God. He has the highest code of morality. The Protestant also possesses the most admirable religious traditions and likewise is the product of a rich spiritual heritage. The members of this organization constitute the fruit of the religious background which is so essential if the ideals of our country are to be achieved.

In a democracy like ours if we are to preserve the liberty and honor of our nation we must first of all believe in the dignity of man. Our fathers died that man might rule. If we

go not back to the traditions of religion we lose the perspective of man's dignity. But if we see man in God's image, as religion gives us insight to do, it is actually possible for us to have faith in man's ability to rule himself. Then we can believe that man can stand against temptation and triumph in the high things of life. Without this, democracy is but a meaningless word.

Also, out of the religious background, we are led to believe in the sovereignty of law. Authority is from God. Until men accept law's sovereignty there is no possibility of realizing the ideals which our nation's founders envisaged. If law has only man behind it and not God, then it will not meet our need.

Again, if our democratic ideal is not to fail there must be a citizenry ready to make sacrifice for its ideals. If we become immersed in petty or selfish interests our nation will sink low. If we are not ready to give even our lives we betray our land in its necessity. Men of sacrificial spirit, men who are masters of themselves—they are indispensable.

The Archbishop again expresses his belief in the value of what you are doing. Allowing each man to follow his conscience and to maintain his fundamental convictions you yet join as religious men in mutual tolerance and understanding to further the best interests of the nation. Thank you for the kindly way in which you treat my priests and my people. Blessing upon you all—upon your dreams, your ideals, your work. May God here raise a race of men which can carry to a later generation the realized ideals of our beloved country.

Such addresses have brought the men of different groups in Oakland and Berkeley very close together. They realize that they stand in agreement on the greatest of world problems. Belief in the living God, in the brotherhood of man and the need for religion—these three fundamental thoughts are common to all members of the Religious Fellowship.

The following resolutions, unanimously adopted at the last meeting, illustrate the spirit and vision of the Religious Fellowship Society:

The framers of this resolution wish to make recognition at this time to the membership of this Religious Fellowship Society that the hopes we entertained at the inception of our unique adventure have been more than justified. Gathered in genial and congenial converse from month to month at the luncheon table we have learned how easy it is to step across the dividing lines of denominationalism, to clasp each other's hands in the spirit of frank and hearty appreciation, not only for each other's different point of view, but also for the sterling qualities of friendship and manhood that we have discovered in each other.

We have come to know something of the pleasant fruits of an earnest effort to arrive at a better relationship with our fellows of other faiths and the new values that reveal themselves to appreciative spirits when we resolutely put aside traditional causes of estrangement.

To us, then, has come the satisfaction of pioneers in this first move to establish fruitful contacts between the representatives of different religious groups and in listening here to the outstanding spokesmen of the three great faiths there has come to us the revelation that the things on which we agree are more numerous than the things on which we differ.

And now the framers of this resolution feel that we have traversed successfully the first stretch on the road to a true fellowship and we call upon this Religious Fellowship Society to broaden its purpose and enlarge its vision. We feel that true fellowship and true brotherhood must always be invalidated, that it must ever remain inadequate and incomplete if it permits itself to be bound by old inhibitions of race and color. We feel that in a generation that still submits supinely to color and racial prejudice, it is the duty of such groups as ours to set our communities an example, to lead the way to fairer goals and to give earnest of our determination to do what in us lies to make an end of foolish and injurious prejudices of race and color.

Therefore, be it resolved that steps be taken to enlarge the bounds of this group from a religious fellowship to a fellowship that shall make no distinction of race or color.

Be it further resolved that a committee be forthwith appointed that shall recommend to the membership committee representative men of the Negro race and of the Chinese and Japanese groups and other racial strains in the East Bay section to be added to the membership of our Fellowship.

## Two Important Conferences

J. M. ARTMAN

*General Secretary, The Religious Education Association*

### Annual Meeting of the International Council of Religious Education

THE ANNUAL MEETING of the International Council of Religious Education, held in Chicago February 10-

18, 1931, is the ninth meeting since the reorganization of the International Sunday School Association and the denomi-

national religious education bodies. Forty-one denominations are now officially in the Council, each having joined the Council by the proper official vote of their respective denominations. By this action, each denomination elects or appoints representatives to the Council and to the educational committee and is expected to have each of its departments represented in the corresponding departments of the Council. In this way a large number of persons are officially responsible both to and for the Council. The assemblage of official representatives and committees alone would make a sizable group.

The Council is now seeking to develop better procedures in co-operative supervision, in teacher training, young people's work, adult work, and so forth.

Perhaps the greatest achievement to date in this enterprise is the spirit of co-operation that has been developed. Many can remember, no doubt, the suspicions and even distrust which prevailed between these groups of ten years ago. It is an achievement of major importance to have brought about the working together of the professional leaders of these

many denominations. Of course there is much still to be won. While the professional leaders are fellowshiping and doing joint thinking on common problems, like co-operation has not yet penetrated into local fields and between the laity. In the local field the practice still is that of running the denominational church with only occasional gestures, such as Thanksgiving and Easter joint gatherings, while in reality practicing denominational separatism.

The co-operation developed in the International Council is splendid evidence of what we can look forward to when the church throughout discovers co-operation as an essential to the finest spiritual accomplishments. Dr. Magill and his leaders are to be congratulated upon their progress. Even greater progress will come when more attention is given to the trend, as evidenced in certain cities, to merge the religious education and church federation forces. The work of these overhead agencies is all educational when vitally understood. The church as a whole must learn to push forward together and education is destined to become the central method.

### Second Annual Public Conference on Education

**T**HE SECOND ANNUAL PUBLIC CONFERENCE on Adult Education, held by the Adult Education Council of Chicago, revealed a potentially vital movement toward a wide variety of efforts for stimulating adult education. It was essentially a conference by those who think adults should continue education rather than a conference of those seeking education. It was decidedly a promotional conference and sought to widen interest, to define ways of doing and to develop the consciousness of a movement for leaders in adult education.

It is evident that the aims of the movement are not clearly defined. Adults need

continuing education—of some kind. The sense on the part of the majority of a new cause was quite apparent despite the fact, as presented by Dr. Judd, that adult education is as old as culture.

The conference revealed great potential strength if it can only be directed toward co-operative action of any kind. But will it be? At present the churches are going at it alone. The universities are making spasmodic experiments. The schools, in many places, are responding by educating for immediate needs. There is great need for a clarification and understanding of the total situation. Movements such as the Chicago Council on Adult Education can do a much needed work here.

## BOOK REVIEWS AND NOTES

*College and University Administration.*

By E. E. LINDSAY and E. O. HOLLAND.  
New York: The Macmillan Co., 1930.

Of recent years, an increasing number of critical and analytic works of a serious and constructive nature pertaining to higher education have appeared. One of the best of these which has come to the attention of the writer is Lindsay and Holland's *College and University Administration*. The authors are themselves well-experienced in the field of education and in writing their book they show not only the results of a rich experiential background, but also much research in their subject.

All of the main lines of administrative problems are discussed with a reasonable fullness and each chapter is ended with an exhaustive bibliography on the subject. The bibliography at the end of the chapter on "Instructional Administration" covers nearly thirty-six pages; that on "Faculty Administration" covers fifteen pages; and the one on "Student Administration" occupies twenty pages.

In very few cases do the authors permit their own opinions to stand out. Usually they discuss both sides of mooted questions and present the arguments for and against with clarity and keen analysis. Yet wherever experience seemed clearly to indicate one procedure as preferable to another, they do not hesitate to pass judgment.

In some cases the amount of quotation from other works is a bit tedious, as in the discussion of entrance requirements, where they quote at length from pub-

lished statements of various colleges. Also it seems that they have a much better understanding of and appreciation for the tax-supported institutions than the independent or church schools. This probably is due to their experience, which seems to have been entirely in schools at least partially state-supported. One is amazed, for example, to find the statement that "with but few exceptions all institutions west of Pennsylvania are publicly controlled" (p. 69). One who is at all familiar with the number of independent and church institutions in Ohio, Illinois, Iowa, Kansas and California might more easily risk the guess that in the territory indicated, namely "west of Pennsylvania," this type of institution still outnumbers the public-controlled ones, though generally the latter are the larger.

The arguments advanced favoring tuition rates that are "nominal only" in tax-supported institutions, seem weak and non-convincing. In fact, wherever the authors are dealing with questions of difference between public-supported and privately-supported schools or basic changes suggested for the former, they seem to be impressed with some sort of sacredness in the status quo of the state schools.

The chapter on "Administrative Organization" impresses the reviewer as being sketchy and lacking in suggestion and the chapter following it on "Sources, Amounts and Methods of Support" as containing too many inaccuracies, such as those indicated above or the statement



that in the private or church-supported schools members of the boards of trustees are usually elected "for life" (p. 57). In fact those who would read the book are strongly advised not to judge it by the first part, but by the last. In general, the second half is much stronger than the first, although the chapter on "Accounting, Budgeting and Purchasing" is sane and suggestive and is provided with helpful forms and diagrams in the appendix.

"Faculty Administration," "Student Administration" and "Current Trends" are the names of the last three chapters in the book. These three chapters alone would make the book more than worth while.

There are few books that do not leave something to be desired, at least from the point of view of someone. The reviewer believes that what is lacking in this book can be easily overlooked and that its merits are such as to commend it to the serious attention of all those interested in the field which it so well covers.

JOHN D. FINLAYSON

University of Tulsa

*Character Through Creative Experience.*

By WILLIAM CLAYTON BOWER. University of Chicago Press, 1930.

Professor Bower in *Character Through Creative Experience* has given us an exceedingly helpful book in which he offers pointed criticisms of traditional educational methods and states in clear and compact form much of the best educational theory which has been gradually becoming the common property of educators for several decades.

In the opening chapter, the author recognizes that education is passing through a period of transition with reference to means and ends and that therefore an experimental attitude is necessary. He points to the defects in the traditional concept of education as "instruction" and as "training" and suggests that "There

is an increasing tendency in current educational theory and practice to conceive the objectives of education in terms of the achievement of personality and of an effective social life." Education as here defined is "Nothing less than the initiation of the young into a creative personal and social experience." This view of education Professor Bower holds to be especially significant for character education, since morality itself deals with the criticism and reorganization of social and personal values. Science, industry and democracy are the three fundamental processes which serve as the foci around which the general pattern of our civilization and culture are organized and must therefore be understood if education is to direct life in the modern world. Personality and character are thought of as achievement attained through conscious, intelligent and controlled experience. The unit of learning is a unit of learner experience or a situation and response. Techniques for discovering situations and for conditioning responses, the steps in self-learning, and techniques for generalizing responses and for assisting in the integration of personality are given. The school as a community of learning, student participation, function of the teacher, guidance and discipline are helpfully discussed. An excellent chapter on appreciation recognizes the fundamental importance of this factor as a synthesizing agency in character. It is held that education as conceived in this book generates its own motivation, thus the problem of discipline disappears. Religion functions in character by subjecting every experience to the criticism of all values and bringing all experiences into the light of the whole of reality and of the sense of the total meaning and worth of life in terms of its relation to God. In the closing chapter conduct is described in terms of behavior patterns. The futility of trying to mould character through inert ideas is recognized. The technique of character

education resolves itself into the technique of changing the behavior patterns of self-realizing persons. Such changes should be correlated with changes in the background of the person and should be gradual.

The reader will be impressed in reading this book for the first time with the feeling that Professor Bower has not done justice to the many schools now doing effective work in character education through the means of the traditional school subjects made meaningful. He has placed at one end of the scale the extremely traditional school and at the other a highly theoretical and ideal system. This, however, is entirely justifiable for emphasis, since the movement in the direction of realizing the best educational theory in practice is always too slow for one who so clearly envisions the possibilities as Professor Bower undoubtedly does.

HERBERT L. SEARLES

University of Southern California

*Morals of Tomorrow.* By RALPH W. SOCKMAN. New York: Harper & Brothers, 1931. Pp. 331. \$2.50.

He would be a daring author who would attempt to say what the morals of tomorrow will be; and Dr. Sockman does not venture such a prophecy in this book. He does, however, promise a prediction of "the future's moral weather" (p. x). But the meteorologist who predicts rain is not committed to any specific distribution of the rainfall or to the precise effects upon given geologic areas. And so the author gives the "feel" rather than the exact pattern of the morals of tomorrow.

This future moral attitude is not to be classified as either authoritarian or empirical. In three crucial chapters (XI-XIII) he takes up this problem. "Our moral authorities for the future," he tells us, "do not provide a system of rules to be followed blindly but a set of principles

to be enlarged progressively and applied intelligently" (P. 241). These principles are derived from the nature of man in his relation to the world about him; they are tested by "adaptation to the actual needs of life as seen over a period sufficiently long to sift the transient from the permanent" (p. 228); and the testing of such moral principles as those offered by Jesus rests upon life rather than logic. "Moral experiment cannot undo, it can only try to outdo" the great principles derived from past experience (p. 250). In such experimentation, the rôle of intelligence is accentuated by the increasing complexity of moral issues where immediate personal issues are replaced by remote effects of corporate action. Yet factual knowledge does not guarantee right action; the moral will responds only to an absolute standard such as that furnished in the Kingdom of God (pp. 271,277).

In terms of such a basic philosophy as this, Dr. Sockman interprets the cross-currents of moral life in our day. He finds that the professional moralists fail, through lack of comprehensive intelligence, of an adequate empirical method and of faith in democracy. Furthermore, the traditional ideology of an offended King-God, of sickness-due-to-sin, and so forth, has given place to a scientific attitude of prudence. Very good, says the author, let us rediscover the prudential value of moral sanctions in such effects as health, intelligence, honor and (he might have added) refinement. The machine has profoundly affected morals by releasing man from much manual drudgery, but has also lessened resourcefulness in the individual by increasing enormously the tempo and range of human contacts, thereby depersonalizing much of our life. "The rise of the machine has been accompanied by a modern fall of man" (p. 68). But this modern fall is due not to original sin but to original insignificance (p. 78),

which must be overcome before love can be rehabilitated. Added to this cynicism is the cult of frankness, which has its own hypocritical poseurs, who keep company with the counterfeiters who pass off laziness or indifference or sentimentalism or self-interest as genuine tolerance (Chap. V). The way out of these morasses is in "self realization through the sharing of life," when "we can think and feel in the language of the larger self" (Chap. VI). A sketch of the new moral code of womanhood concludes the survey of the present situation.

Of the basis of his reconstruction we have already spoken. Two *bêtes noires* stand in his way: naturalism and humanism. The two chapters dealing with these are perhaps the weakest in the book, which is unfortunate inasmuch as he rejects these alternatives without adequate examination. Naturalism is curiously interpreted to mean the old reductive materialism from which it was very clearly distinguished in one of the books which he quotes.—R. W. Sellars' *Religion Coming of Age*. Perhaps more startling is the criticism of naturalism for "its denial of continuity [and of the] organic integrity of personality and the universe!" (pp. 174, 176). This basic philosophic defect inevitably vitiates his critique of humanism; but he directs some specific queries to the humanists through his exposition of the merits of theistic foundations for ethics. These are that (1) moral codes become revelations of cosmic power finding expression through human invention; (2) personality is morally integrated by commitment to an absolute Purpose; (3) a spirit of humility is engendered to sustain ethical progress; (4) cosmic consciousness buoys up the moral struggler above the tides of cynical disillusionment; and (5) religious insights are responsible for many of the great prophetic advances in ethical discrimination. To exercise the courage of these convictions is to transcend that

timidity which makes the humanist "turn a difficulty into a dogma" (p. 196).

The book is so clearly and charmingly written that one is willing to forgive the forced epigrams that clutter his pages and occasionally obscure rather than elucidate the truth. And it must be said that a great many of his epigrams are keen and pithy. To write both epigrammatically and accurately is a perilous art.

Religious educators cannot afford to miss reading carefully this penetrating and lucid discussion of problems that lie at the roots of their whole enterprise.

EDWIN EWART AUBREY

University of Chicago

*The Fight for Peace*. By DEVERE ALLEN. New York: The Macmillan Company, 1930. Pp. 740. \$5.00.

*The Path to Peace*. By NICHOLAS MURRAY BUTLER. New York: Charles Scribner's Sons, 1930. Pp. 320. \$2.50.

*The Background of the London Naval Conference*. By LAURA PUFFER MORGAN. National Council for the Prevention of War, 1930. Pp. 76.

*The Fight for Peace* is a monumental work and traces the various phases of the peace movement from its beginnings down to the signing of the Peace Pact. The book is greatly enriched by excerpts from old and forgotten books and documents which might have been lost to the public forever had not Mr. Allen preserved them for us, and they are very valuable and interesting documents. The book falls into five divisions. First, we have the history of the peace movement since 1815, with special reference to its growth in our own country; second, we have a survey of the activities of all agencies—general, educational, religious and political—working for peace, with estimates of their influence and achievements; third, we have an analysis of all the existing peace machinery—leagues, courts, Locarnos, arbitration treaties,

peace pacts—a most informing and valuable section, a book in itself, and a *sine qua non* of every peace worker; fourth, we have several chapters devoted to the philosophy, reasonableness and prospects of the endeavors to substitute peace for war; and, finally, there are chapters answering all the objections ever brought against peace and also answering those who believe it is impossible of achievement in this world. The subjects treated in the book are: "The Religious Urge to Peace," "A Greater 'Great Illusion'," "Repentance Limited," "Twin Wars," "'Aggressive' and 'Defensive'," "Toward Union of the World," "Arbitration's Long Career," "Human Nature vs. Human Nature," "The Battleground of Economics," "War as an Outlaw," "Arguments of the Fight for Peace," "Women in the Fight for Peace," "The Military Juggernaut," "The Fight for War," "Uphill—and Down," "The Perennial Quest for Unity," "The Responsibility of the Radicals," "Peace Tactics for the Present Day," "The Pacifist Inheritance," "The Newer Peace Dynamics," "Creative Peace."

Mr. Allen, who is one of the editors of *The World To-morrow*, holds very radical views on war and peace and gives expression to them freely. But the radical views of today are the conservative views of tomorrow, as this book reveals. Fifty years ago, Mr. Allen clearly shows, the men who advocated arbitration treaties, world courts, leagues of nations and other useful but harmless things, were called fanatics, "pacifists," enemies of their country, just as Professor Einstein and the many others who are calling upon us to refuse to have anything to do with war even if called to it by our governments are being called those pet names today. One can hardly fail to come to the conclusion, after reading Mr. Allen's remarkable book, that, before many decades, the man who advocates clinging to the

war system will be in the same class as he who advocated the retention of slavery eighty years ago.

Few men are listened to with more attention in the field of international affairs than President Nicholas Murray Butler. His essays and addresses on "peace and its making" have been collected in a volume of 300 pages, under the title of *The Path to Peace*. There are twenty of these essays and addresses and they cover many phases of the present-day attempt to organize the world on the basis of order, co-operation, law and unity. They are mostly interpretations of the Peace Pact, the Pacts of Locarno, the League of Nations, and these interpretations are among the most lucid I have seen. It is natural that Dr. Butler should devote much attention to the Peace Pact, for he was the first American to see its great significance—or, at least, to call attention to it. Dr. Butler, it will be remembered, coined the phrase "the international mind" and the famous address with that title is included in the book. Other chapters, such as "The State as a Moral Person" and "Imponderables," are of a philosophic character. "Imponderables" was an address before the German Reichstag last April. It created great enthusiasm in Germany, and well it might, for it touches upon real greatness. "It is the imponderables that move the world"—the things that cannot be weighed or measured. Another great address included here is the Richard Cobden Lecture delivered in London last May, "Nation-Building and Beyond." The book constitutes a most valuable index of how the real statesmen and prophets are thinking upon world-problems and "the world's new outlook."

For those who are interested in the problem of disarmament, *The Background of the London Naval Conference* will prove invaluable. There we have succinctly given the steps leading

up to the Conference, the comparative strength of the five navies, with present status and building programs, answers to the "big navy" propaganda, the problems that were faced by the Conference, and so forth. There are many interesting and informing tables giving the comparative statistics of the five navies. It is the clearest statement of the problems and results of the London Naval Conference that has been published.

FREDERICK LYNCH

New York City

*God in Freedom.* By LUIGI LUZZATTI. Translated by ALFONSO ARBIB-COSTA from the Italian. New York: The Macmillan Company, 1930. Pp. 794.

This voluminous book is a veritable and an invaluable miscellany. Sponsored by the Jewish Publication Society, it has been issued to commemorate the 150th anniversary of the constitutional establishment of religious liberty. The committee in charge is to be commended for having chosen to translate for this purpose the writings on religious freedom of the former senator and prime minister of Italy, a scholar of the first rank. The book was originally published in 1909 under the title *La Libertà di Coscienza e di Scienza*, and it was soon translated into French, German and Japanese. In 1926, shortly before his death, the author revised and enlarged the book and reissued it as the second volume of his collected works. The English translation is from this revised and enlarged edition. Dr. Dora Askowith has written a good brief biography of the author, which is published in the Preface, and an excellent portrait of the aged senator serves for a frontispiece.

The papers making up the book were written by Senator Luzzatti during the last fifty years of his life. Some of them are short and relatively unimportant, but many of them are most informative and interesting. His central thesis

is that "in every moment of the life of mankind there has been a small array of philosophers, skeptics or believers in new religions, which rebelled against the ancestral creed" (p. 114, note). He thought of entitling his book *An Anthology of the Freedom of Conscience*. That is really what it is. Senator Luzzatti, who was also professor of law in the University of Rome, has collected together here his uniquely valuable papers on the legal aspects of religious freedom and his penetrating studies of the great defenders of religious toleration from the Buddhist King, Asoka, to the present day. Any reader of the book will be astonished at the wealth of this material.

The material is arranged in five main parts, with nineteen additional essays in the appendices. Part I contains discussions of the precursors and apostles of religious freedom, the religious evolution of Scotland and the struggle for religious freedom in Italy and ends with a thorough discussion of the relation of religion to science, in connection with which the author refutes Buckley's theory of social evolution. Part II is devoted to a study of Buddhism and Hinduism and a comparison of them with Christianity. There are two excellent papers on Tagore. The author is more in sympathy with Christianity than he is with the oriental religions, but he shows throughout all of his discussions the sweetness of the genuinely tolerant sage. Part III is a collection of writings on St. Francis of Assisi. Senator Luzzatti was highly praised by eminent Roman Catholic prelates for his appreciative studies of Saint Francis. In his preface he prints his interesting answer to their invitation to him to become a convert to Catholicism. Part IV contains a number of brief miscellaneous papers, grouped under the title "High Aspects and Effects of the Cult of God," and a group of discussions of the *Law of Guarantees*. In the latter, the author gives his attitude on the vexed question



of the relation of the Vatican to the Italian government. He was always opposed to the restoration of the temporal power of the papacy. Part V is a collection of papers in defense of the persecuted Jews, especially in Roumania, Poland and Russia. They reveal the fervor with which Senator Luzzatti fought for the rights of his own people. With the aid of Balfour and other statesmen, he succeeded in improving the legal status of the Jews in Roumania. Among the essays in the appendices is an interesting one on our American Ku Klux Klan and a group of controversial letters and speeches exchanged between the author and Molmenti and Senator Croce. His controversy with Croce is especially significant.

Then there remains the valuable American Supplementary chapters. One of these is ex-President Taft's address on "The Progressive World Struggle of the Jews for Civil Equality." Another is by

Hon. Irving Lehman on "The One Hundred and Fiftieth Anniversary of the Constitutional Establishment of Religious Liberty." Two chapters by Mr. Max J. Kohler deal with the contributions of the fathers of the Republic to religious freedom and with the abrogation of the treaty of 1832 between Russia and the United States. There are two concluding chapters by the late Mr. Louis Marshall on "Russia and the American Passport" and "The World Court and the Protection of Racial and Religious Minorities."

The above entirely inadequate summary of the contents shows how utterly impossible it is to give a satisfactory brief review of this remarkable book. The volume is so rich in material and the author is such a great sage that a whole issue of *Religious Education* would be required to do the book justice.

D. S. ROBINSON

Indiana University

*Educational Movements of To-Day.* By WALTER ALBION SQUIRES. Philadelphia: Board of Christian Education of the Presbyterian Church in the U. S. A., 1930. Pp. 268. Price \$1.25.

The subject is treated in three parts: (1) Movements in public education; (2) Movements in religious education; (3) Church and state in a national system of education.

Part I traces more recent developments in public education, such as the trend toward religion in the public school, the secularization of the public school curriculum and the anti-religious invasion of higher education. In the trend toward making education aim at the fully developed personality is seen a movement toward religion. The idea of the fully developed, creative, self-realizing personality is Christian in essence and it is only a question of how far the public school can go in this direction without invoking the service of religion. The author maintains that we cannot answer the question of what is the most perfect type of personality except in Jesus. We would question, however, the assertion that in this sense the goal is "borrowed" from religion. Has not the public school the right to reflect the best in the experience of the race and should we not rather rejoice in having this strong ally in the attainment of our religious goals? In making the assertion that in its pursuit of this personality goal the school cannot

attain full success without religious "sanctions" the author is saying what perhaps most religious workers are thinking, but it should be recognized that there is at present no adequate proof for or against this proposition.

The movement for character education which is making progress in the public school approaches being Christian in purpose. It may be an ally or a handicap to religious education, depending on whether its attitude will be one of co-operation, indifference or hostility to religion. At present each of these attitudes may be discerned in different places where the movement is under way.

The secularization of the curriculum is evidenced not only by the elimination of religious subjects from the curriculum, but also by the elimination of religious materials from textbooks. The example which the author takes from school readers is conclusive evidence to this point.

The evidence which the author presents concerning the anti-religious character of some of the textbooks used in higher education is arresting and seems to be well authenticated. It is hardly sufficient ground, however, for the assertion that there is an "anti-religious invasion" of higher education. Is it not more a case of higher education using various contributions to knowledge without careful discrimination with respect to religious implications?

That the principle of separation of church and state does not require the building of reli-



gious or anti-religious schools is ably maintained by the author. Separation of control does not prevent co-operation in the achievement of common goals by the state school and the church.

Part II portrays the educational awakening in the churches, warns against some of the pitfalls into which modern religious education seems at one point or another to have fallen and points out that the only adequate authority in matters of Christian religious education is Jesus himself. While there may be real danger of religious education following one or another of its theories to a dangerous extreme, it seems to the reviewer that a much greater cause for alarm exists in the fact that the modern ideals of education have left the vast majority of church schools unshaken in their traditional, content-centered, transmissive educational procedures. It may be true, as the author asserts, that anyone who will do a little investigating will be able to discover for himself what is actually taking place in church schools dominated by a social theory (as contrasted with mystically revealed) concerning the origin of religion. But it is unfortunate that he does not give his readers the benefit of his own findings in this direction. Instead, he quotes from the report of an editorial writer for a magazine of well-known conservatism (theologically) who based his conclusions on a single Sunday's visit to a church school, during which he shuttled to at least four groups, spending a few minutes in each, and picking up smatterings of the procedure in each group. What a travesty on the scientific spirit, which throughout this book seems to be held in high esteem! And this single borrowed observation is used again and again to prove contentions in the remaining pages of the book.

Christian education, the author maintains, should set for its aim the development in the individual of an inner life born of faith in Jesus Christ. Teacher and pupil should work together in building a unified personality centering in the perfect Christ. This emphasis on the central place of Jesus in Christian education will strike a responsive chord in the hearts of many earnest Christian people. But its working out in educational practice requires a good deal more thinking and experimentation. It need not be contrasted with a child-centered or a life-centered education, as the author implies, but in its fullest implications should take account of the needs of the child and the deepest interests of life.

Part III treats the problem of relating church with state in a national system of education. The opportunities for co-operation are set forth and the legal limitations on such co-operation explored. It is devoutly to be hoped that the trend of thinking which is here set in motion may grow, for surely there is much to be desired in the face of our present secularized education. The author's vision of a national system of education which is to be includes:

- (1) An educational system in which religion is

basic; (2) A system in which church and state co-operate; (3) A system in which the church maintains an efficient educational program.—*Paul H. Vieth*

*The Teacher in the New School.* By MARTHA PECK PORTER. Yonkers-on-Hudson: World Book Company, 1930. Pp. 312.

In recent years, much emphasis has been given to a philosophy of education which makes the child the center of the educative process. It is held, according to this view, that interest and activity are the key to education and that those experiences which represent the child's pursuit of his interests through physical and intellectual activity shall constitute the curriculum. The teacher is primarily a guide to the child, now stimulating new interests, then aiding the learner to find satisfying experiences in line with his own interests.

*The Teacher in the New School* presents in concrete form a picture of this view as it actually operates in a teaching situation. The author describes projects undertaken by third grade children in a public school in the state of New York. She analyzes the activities engaged in by her pupils from the standpoint of child interests, types of activity and the learning products. With reference to the principles underlying the tentative planning of her year's work for this grade, the author says, "First of all, I was conscious of the value of the activity not as a means to motivate the learning of certain predetermined facts, but as a natural function of childhood, as a means of growth and an indispensable accompaniment to intellectual interests."

In the several chapters of the book the following subjects are discussed: "Starting the Activity," "Encouraging Intellectual Curiosity," "New Interests and Dramatic Play," "New Interests and Reading," "New Interests and Writing," "Drawing and Modeling," and "Anticipating Some of the Reader's Questions." Under the last topic the author discusses what constitutes a year's work, why so much time was spent on each unit of work and whether these units of work become a fixed curriculum for the third year.

There is no attempt in this work to justify, either by objective data or by philosophical arguments, the procedures presented. Various summarizing phrases scattered throughout the text indicate, however, that the writer has a definite viewpoint which finds expression in her teaching. Among these phrases are the following: "compelling interests," "enduring intellectual interests," "generalizations," "habits of work and thought," "eager curiosity," "growing in the knowledge of sources of information," "forming new and wider interests" and "gaining new appreciations and meanings."

This is by no means a textbook, but as a source book for teachers in the lower grades it presents excellent concrete information both as to procedures and as to projects. It gives a clear statement and interpretation of the prin-

ciples embodied in the processes and shows how they may be applied in various types of teaching situations. A list of references for further reading and a list of the source material used by the third grade children in their work add to the completeness and value of the book.

It can not be said that this work makes any markedly new contribution to educational theory or knowledge. It does give evidence of the possibility of realizing in practical classroom procedure some of the ideals and objectives which have been proposed by recent educational philosophers. Its demonstration of the practicability of these theories is a marked contribution.—*A. J. Brumbaugh*

*The Living Mind.* By WARNER FITE. New York: Dial Press, 1930. Pp. 317. \$3.50.

These essays on the significance of consciousness, with the exception of the first which is new, were written between 1908 and 1918. In them Professor Fite expounds with force and clarity his belief that the so-called "inner life," far from being a mere superstition, is a significant fact, as real as is the world of outer and impersonal fact and fully as significant.

"The worlds of personal experience," writes Dr. Fite, "largely hidden from one another and always difficult to communicate, are as many and various, as unique and peculiar as the many personal agents to whom they belong." An utterly impersonal and objective view of reality is an impossibility. The personal experience is also a revelation of reality. The view of the observer, as distinct from the agent, is both partial and distorted. Scientific analysis serves an important function, but the picture it presents of human life is neither living nor human. "And it is no wonder that to the popular mind the science of psychology represents the negation of all that is humanly interesting. Its pictures of human life bear a general resemblance to the shades of Greek mythology. Psychologically they are largely visual abstractions constructed by an observer who sees without feeling, and to whom, therefore, human activity presents itself as a series of phantom-like images."

The author's own position is admirably summarized in his endorsement of the philosophy of Rudolf Eucken in so far as it "is based upon the firm grasp of an idea of immeasurable significance both for the philosophy of religion and for any comprehensive view of human life—the idea, namely, of the originality, the inner unity and independence of any process so far as it is conscious of its own movement."

The essays are uneven in quality and although all of them shed light upon the central theme, they are somewhat unrelated and fail to carry the reader's thought through progressive stages to clearly stated conclusions. Nevertheless, the book, like others by the same author, is deserving of careful consideration by those numerous philosophers and psychologists who, finding consciousness hard to define and harder to

analyze, tend to discard it altogether.—*Arthur L. Swift, Jr.*

*Selected Readings in Character Education.* By DENNIS C. TROTH. Boston: The Beacon Press, 1930. Pp. 387. \$3.50.

It would be difficult to find another field as important, as much talked about and worried about as character education, with so little printed aid that can be recommended. Letters come frequently to some of us. "What can you suggest I read to help me really to develop character among those with whom I work?" The answer has always been unsatisfactory to writer and reader. A few standbys like Dewey's *Human Nature and Conduct* were worthy but too remote from the mind and situation of the reader. A few pamphlets like the Detroit Teachers College, *Character Education through Community Problem Solving* were practical but thin. Roback's tower of erudition offers little foundation for educational practice. A new book, purporting to deal with character education, is therefore eagerly examined. Will it really help?

For once the answer is clear. Troth has done an excellent job. Here are seventy-seven selections representing half that many writers. The selections are long enough (about four pages on the average) to permit a real presentation. Chosen frequently from magazine articles, the style is often lively and the material of a sort that might otherwise have been lost to most students. Among the authors Arthur Holmes appears most frequently, but the names of Dewey, Coe, Starbuck, Benion, Rugh and Fairchild are there to guarantee representation of other well-known leaders. Coolidge, Eucken, Roosevelt and Plato fellowship in these pages, although their contributions are brief.

Sections are devoted to the meaning of morality, the need and basis for character training, objectives, problems, direct and indirect methods, teacher preparation, character through school subjects and extra-curricular life, tests, and finally Troth's own contribution "Personality Is the Basis of Character Training." Here the editor, a visiting professor at Duke University, elucides homiletically about an ideal teacher whose character would be contagious, radiating tolerance, attractiveness, efficiency, youth, desire for justice, love of beauty, love of truth, ambition, scientific-mindedness, a living, dynamic and growing faith, and the like.

Some of the selections must seem to any critical reader rather bad. Not all will agree as to which the bad ones are, but no one could fully appreciate some and not feel some disrespect for the contrasted presentations. However, once warned of their existence, students will not be injured by horrible examples.

The editor is a better arm-chair philosopher than research psychologist or sociologist. One finds here little report of the many scientific quantitative studies bearing upon the nature of character and its development. One finds no recognition of the "adjustment psychology," the

contributions of Freud, Jung, Adler, Rank and their many modifiers. One finds recognition of participation in a better social order as a phase of good character, but little attempt to specify the areas of our civilization which are no more the result of than the condition for bad character development.

Still, it's a great help. Let's be heartily thankful for what we have at last received.—*Goodwin Watson*

*Social Work Year Book.* By FRED S. HALL, editor. New York: Russell Sage Foundation, 1930. Pp. 600. \$4.00.

This volume begins the *Social Work Year Book*. Companion volumes are promised at two year intervals.

The *Social Work Year Book* is intended to give a "comprehensive, periodical record" of the social work field to the end that social work will be more unified and popular understanding of its aims enlarged.

The volume is alphabetically arranged and attempts to describe all the social agencies which exist to "control, prevent or study" definite social conditions. The editor tells us that social problems are presented only as necessary to understand the forms of social work related to them. This, then, is a study of social agencies at work and not a study of social phenomena.

Part I of the volume describes every agency with relation to its "History and Present Status," "Training Requirements and Opportunities," "Developments and Events, 1929" and "Legislation, 1929." Four hundred and fifty closely printed pages are given to these descriptions. Every sort of institution dealing with social problems is included. Institutions for the aged, the blind, Catholic social work, delinquency and dependency, girls, health education, hospital care, immigrant care, labor legislation, music, nursing, penal and reform situations, psychiatric clinics, school hygiene are only samples of the very full alphabetical list.

Part II contains two lists of national agencies. In the first list the agencies are arranged alphabetically, with specified information concerning each of them; in the second list they are classified according to the nature of their work under topical headings corresponding to those used for articles in Part I.

In this book of six hundred pages the social work agencies of the United States are set forth according to function and organizational plan.

The book should be of great value to all interested in understanding our social agencies.—*J. M. Artman*

*The Turn Toward Peace.* By FLORENCE BREWER BOECKEL. New York: Friendship Press, 1930. Pp. 214. \$1.00.

For study groups or individual reading this book fills a real need. Unless every possible effort is put forth to create a demand for peace on the part of all citizens in these days of vivid post-war memory we may find civiliza-

tion confronted by another disaster even greater than the last. For the war spirit is abroad and the "fight for peace" must be pressed on every side. Exhortation and appeal to sentiment is not enough; the facts must be marshaled and studied. The reasonable warrants for peace must be set forth. Mrs. Boeckel does this admirably. The first section of the book is entitled, "Why We Must Have Peace." Then follows an excellent study of ways and means of settling disputes without war. The causes that delay the abandonment of war are next set forth. The book closes with a survey of "Forces Making for Peace." The eminent fairness of the discussions is one of the most commendable features of this book. Problems and difficulties are frankly recognized. The last section, "What You Can Do for Peace," is a strong, practical, forceful conclusion of the studies. The book deserves wide reading and use.—*Ozora S. Davis*

*The Mind of Christ in Paul.* By FRANK CHAMBERLAIN PORTER. New York: Charles Scribner's Sons, 1930. Pp. 319. \$2.50.

Whatever Professor Porter has published has been eminently worth the reading.

His *Mind of Christ in Paul* is undoubtedly his most important publication to date. The four chapters of this book represent a complete rewriting and expansion of the Nathaniel W. Taylor Lectures on theology, delivered at Yale in 1929.

"Jesus in History" is the theme of the first chapter. After discussing the various approaches to the historical Jesus, Professor Porter turns to Paul's letters as sources of information about him. He concludes in characteristic vein that Paul himself in his own personality was a major witness to the character of Jesus.

The transition from the Jesus of history to



## RELIGIOUS EDUCATION IS A PROFESSION

HARTFORD School of Religious Education (interdenominational) offers thorough training to men and women. 230 graduate and undergraduate courses available in three schools. At least two years college or normal work for entrance. Degrees B. R. E., M. A., M. R. E., Ph. D. Graduates hold salaried positions. Address:

Karl R. Stolz, Ph.D., D.D., Dean  
Hartford, Connecticut

**HARTFORD**  
*Seminary Foundation*

Robbins Wolcott Barstow, D.D., President



## The Holy Bible

A New Translation by  
JAMES MOFFATT

The Incomparable version for gift, study and devotion. "The greatest translation by the man most ably prepared to make it".

—J. H. Jowett.

\$3.50, \$5.00, \$10.00

RICHARD R. SMITH, INC.

12 East 41st Street,  
New York



## THROUGH JESUS TO GOD

### A PSYCHOLOGICAL APPROACH

A new course of study in  
monthly parts under the  
guidance of great teachers

75 cents

The American Institute of  
Sacred Literature

The University of Chicago

Chicago, Ill.

## THE DIVINITY SCHOOL Of The University of Chicago

The Divinity School of the University of Chicago offers 40 courses in Religious Education, Psychology of Religion and Case Study, given by six instructors. Students of the Divinity School may elect courses in the School of Education, in the Graduate School of Social Service Administration and in the Graduate School of Arts and Literature.

For further information apply to

Shailer Mathews,  
Dean of The Divinity School,  
University of Chicago

the Christ of Christian faith leads to an extended discussion of the Pauline experience of life in Christ. This *unio mystica* Professor Porter conceives in ethical terminology as essentially akin to Jesus' experience of fellowship with God.

An examination of typical phases of Paul's religious thinking about God and man, the present and the future, convinces the author that the apostle was far more Hebraic than Greek in his intellectual formulations. In this regard he presents an exceptional instance of a Hebraist who thinks Paul was fundamentally a Jew rather than a Hellenist.

In a concluding chapter that occupies more than half the book, the characteristics of Paul's thinking about Christ are discussed. Professor Porter is ready to recognize the Logos character of the Colossians Christology and the quotation character of the kenotic passage in Philippians; but he is very insistent that Paul interpreted both "Lord" and "Spirit" by Jesus instead of *vice versa*.

Throughout the book appears the author's anxiety to magnify both the likenesses and the modernity of Paul and Jesus. He does not hesitate to conclude: "The greatness of Paul consists in his likeness to Christ, and also in his likeness to us; his power and right to bridge the centuries and become our contemporary."

To achieve this result Professor Porter undoubtedly indulges in the unhistorical procedure of modernizing these first century religious leaders.—Harold R. Willoughby

*The Creative Home.* By IVAH EVERETT DEERING. New York: R. R. Smith, Inc., 1930. Pp. 180. \$1.50.

Here is a book for everybody. Mrs. Deering has put into simple, untechnical English a straightforward plea for a better understanding of the function of the home in modern society. And modern society is built upon democratic thinking—at least that is the great ideal. This the home must learn. Children have rights as well as their parents. "When my little daughter, who is fortunate enough to have a vacation in the hills, starts for kindling and stands for fifteen minutes watching with rapt attention a squirrel community having a frolic, I experienced a feeling of reverence which keeps my active, oversystematic soul quiet. For down deep in my heart I realize that much as I want breakfast on time, the desire is, after all, not so important as what the little girl is gathering unconsciously into her storehouse of real knowledge." Well, that doesn't sound much like the old-fashioned parental authority. Yes, children have rights in society and this author recognizes the fact.

One of the fine things about this book is that the author is a mother. When shall we recognize the importance of the experience of motherhood in the teaching of children? How can anyone except a mother understand the developing child? We need more thoughtful books like this one written by mothers who have technical training tempered by the richest experience of life.—Charles A. Hawley

*Standard Church Hymns and Gospel Songs.*  
Chicago: The Rodeheaver Company, 1930.  
Pp. 384. \$65.00 per hundred.

This is a selection of standard hymns and Gospel songs covering the whole range of Christian life and experience. The book embodies a significant blending of worshipful tunes with words of sound faith. These produce an emotional and spiritual reaction in harmony with the needs of formal worship services as well as religious education, evangelizing effort and social gatherings.

Leaders in religious education will find in this book an answer to their urging for teaching type of hymns both new and old and strong Gospel songs with the right emotional appeal and using the best motifs characteristic of present-day secular music with which young folks are familiar. The trend of youth is toward a higher standard of church music, a recognition of social responsibilities and a groping for a practical realization of the great ideal of brotherhood.

*Standard Church Hymns and Gospel Songs*, as a product of profound Christian scholarship, furthers this trend. The book is the product of a significant array of talent including Mr. Carl F. Price, Hymnologist, Dr. Robert G. McCutchan, Dean of Music, DePauw University, and Mr. Homer Rodeheaver, widely known for his marked ability as a chorus choir leader.

### Books Received

Bell, W. Cosby, *The Making of Man.* Macmillan.  
Coffin, Henry Sloane, *The Meaning of the Cross.* Scribner's.

Driesch, Hans, *Ethical Principles in Theory and Practice.* W. W. Norton.

Duncan, J. Garrow, *Digging Up Biblical History*, Vol. I. Macmillan.

Dutcher, Dean, *The Negro in Modern Industrial Society.* Science Press.

Feldman, Herman, *Racial Factors in American Industry.* Harper & Bros.

Grant, Helen Hardie, *Peter Cartwright: Pioneer.* Abingdon Press.

Hodge, Alexander, *Prayer and Its Psychology.* Macmillan.

Hutchinson, Paul, *World Revolution and Religion.* Abingdon Press.

Jorns, Auguste, *The Quakers as Pioneers in Social Work.* Macmillan.

Larsen, J. Anker, *With the Door Open.* Macmillan.

Overstreet, H. A., *The Enduring Quest.* W. W. Norton.

Palmer, George Herbert, *The Autobiography of a Philosopher.* Houghton, Mifflin.

Regeater, John Dickinson, *Albert Schweitzer.* Abingdon Press.

Scott, Ernest F., *The Kingdom of God in the New Testament.* Macmillan.

Tagore, Rabindranath, *The Religion of Man.* Macmillan.

Thwing, Charles F., *American Society.* Macmillan.

Tsanoff, Radoslav Andrea, *The Nature of Evil.* Macmillan.

Wallis, Louis, *By the Waters of Babylon.* Macmillan.

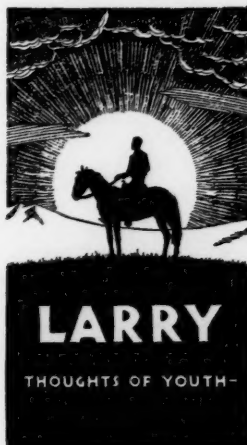
Ward, Harry F., *Which Way Religion?* Macmillan.

Washburn, Henry Bradford, *Men of Conviction.* Scribner's.

White, J. Gustav, *Present Day Psalms.* Association Press.

Wilson, Margaret, *The Crime of Punishment.* Harcourt Brace.

### "AN UNUSUAL BOOK"



Extracts from the diary and letters of a modern college student (not written for publication) . . . intimate thoughts and philosophy about girls, blind dates, drinking, petting, religion, sport, fraternities.

"One of the clearest revelations of the essential spirit of Youth"

—Dean Weigle of Yale University.

Here's THE book religious educators will welcome as the actual portrayal of a life that rings true to your dream of youth.

\$1.25 a copy

at your bookseller or direct from

Dept. U-2



**ASSOCIATION  
PRESS**

347 Madison Avenue  
New York

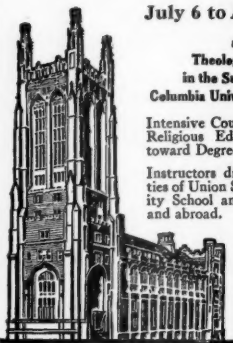


## Summer Courses in Theology

Of Interest to  
Religious Workers with Students  
and Young People  
Religious Teachers in Schools and Colleges  
Students in Theology

Under the Joint Auspices of

**UNION THEOLOGICAL SEMINARY  
and  
YALE DIVINITY SCHOOL**



July 6 to August 14, 1931

at Union  
Theological Seminary  
in the Summer Session of  
Columbia University, New York City

Intensive Courses in Theology and  
Religious Education with Credit  
toward Degrees.

Instructors drawn from the facul-  
ties of Union Seminary, Yale Divi-  
nity School and other centers here  
and abroad.

For Full Information  
Apply to  
Dean Gaylord S. White  
Director of Summer  
Courses

Union Theologi-  
cal Seminary,  
3941 Broadway,  
New York City



## HENRY GRADY HOTEL

PEACHTREE AT CAIN

Atlanta, Ga.

550 rooms of comfort and convenience. Each  
room has ceiling fan, circulating ice water,  
radio and either shower or tub bath; corner  
rooms have both. Open Dining Terrace and  
Coffee Shop.

Rooms from \$2.50.

J. F. de Jarnette Vice-Pres. & Mgr.

## THIRD ANNUAL INSTITUTE OF PROGRESSIVE EDUCATION

Syracuse University, Syracuse, New York  
June — August

The Progressive Education Association will conduct its  
Third Annual Institute of Progressive Education under the  
auspices of Syracuse University, offering a wide range of  
courses and outstanding instructors.

### Demonstration School

Plans have been made for a Demonstration School utiliz-  
ing progressive education methods, with the cooperation of  
the Syracuse public schools. Classes at all levels will be  
arranged. The Primary School will be directed by Dr. Ruth  
Andrus, Expert in Childhood Education of the New York  
State Department of Education. The Secondary School will  
be directed by Burton P. Fowler, Head Master of the  
Tower Hill School, Wilmington, Delaware, and President of  
the Progressive Education Association.

### The Courses

The Case Method of Studying Child Development—Dr.  
Andrus  
The Methods and Materials of Primary Education—Dr.  
Andrus  
The Methods and Materials of the Fourth, Fifth, and Sixth  
Grades—Dr. Adelaide M. Ayer, Director of Training,  
State Teachers College, Milwaukee, Wisconsin.  
The Principles and Practices of Modern Education—Dr.  
Ayer  
The Methods and Materials of Secondary Education—Mr.  
Fowler  
The Personality Adjustment of School Children—Mrs.  
Georgia Clarke Matthaei, Psychologist of the Bronxville,  
N. Y., Public Schools.  
Diagnostic Work in Reading, Spelling, and Arithmetic—  
Mrs. Matthaei  
Industrial Arts as a Curricular Tool, a Laboratory Course—  
to be selected.

### General Information

All of the above courses carry college credits.  
All students of the Institute will reside in one dormitory.  
There will be a Weekly Forum of distinguished lecturers.  
Numerous other lectures, concerts, and plays will be given.  
Syracuse University offers an exceptional climate, out-of-  
door sports and trips to places of interest.  
The fees for the courses, and for room and board are in-  
expensive.

For registration blank, application for room and board,  
copies of the Institute bulletin, and all information, write  
direct to Dr. Harry S. Ganders, Dean of the Teachers Col-  
lege, Syracuse University, Syracuse, New York.

## Books of Importance

# The Meaning of The Cross

by Henry Sloane Coffin

President of Union Theological Seminary

A splendid treatment of the chief event in  
the historic gospel. It is simply written and  
does not enter the field of theology—an inter-  
pretation intelligible and moving to every  
man or woman of to-day. \$1.50

# Pathways to Certainty

by William Adams Brown

author of "Beliefs That Matter," etc.

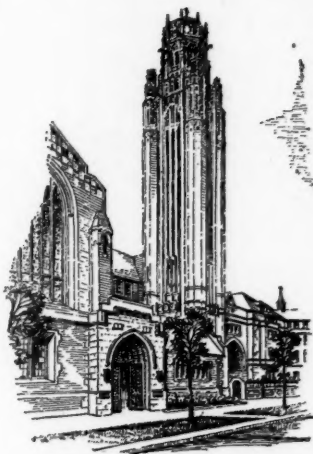
"He seems to understand thoroughly the  
needs of men who have become perplexed and  
confused by everlasting question-marks and  
negations. His tone is positive, his portrayal  
is lucid, and his conclusions seem rational."  
—Boston Transcript.

A Religious Book Club Selection \$2.50

AT YOUR BOOKSTORE

Charles Scribner's Sons, New York





## The Chicago Theological Seminary

Founded—1855

A great city for its laboratory and a great university for its neighbor. Established traditions of social service, vital faith and spiritual freedom. Strong faculty, high academic standards, cultural opportunities, and stimulating student fellowship.

Come to Chicago and prepare for the ministry, teaching or other Christian service. A graduate school, open to both men and women. Opportunities for self-help. Supervised field work, urban or rural.

For further information, address:

**ALBERT W. PALMER, President**  
5757 University Avenue, Chicago

## For Adult Christian Education...

### THE STORY OF THE NEW TESTAMENT

By **EDGAR J. GOODSPEED**

Who wrote the New Testament and when and where and how? This book describes in a vivid and popular manner the actual situations out of which the New Testament arose.

**\$1.00**

### THE MAKING OF THE ENGLISH NEW TESTAMENT

By **EDGAR J. GOODSPEED**

An analysis of the part played by private translations in the growth of the New Testament and of the decisive effect of Greek papyri which have been discovered recently.

**\$1.50**

### THE FORMATION OF THE NEW TESTAMENT

By **EDGAR J. GOODSPEED**

A thorough discussion of the important influence of geographical conditions in the assembling of the various books of the New Testament.

**\$1.00**

### THE STUDENT'S GOSPELS

By **SHAILER MATHEWS**

The text used is from the Goodspeed translation. Matthew, Mark, and Luke are contrasted under covering titles in three parallel columns. John appears as a separate unit.

**\$1.50**

### THE LIFE OF CHRIST

By **ERNEST DE WITT BURTON** and **SHAILER MATHEWS**

The revised edition includes findings of the last quarter century, clearing up the meaning of several passages in the gospels. Problem questions for class discussion are included.

**\$2.00**

### PRINCIPLES OF CHRISTIAN LIVING

By **GERALD BIRNEY SMITH**

Dr. Smith emphasizes ethics not as theoretical principle but as the standard of actual living. The motives which underlie Christian living in the social sphere are discussed fully.

**\$2.00**

**THE UNIVERSITY OF CHICAGO PRESS**

## NEW YORK'S INN OF HOSPITALITY

In the midst of the city but away from the noise.

Near the Largest Department Stores—Opposite Famous Churches—  
Convenient to Theatres and Transportation Lines.

Motorists from the North, South, East and West, find this Hotel the Best  
1000 Rooms with Bath Five Dining Rooms

### RATES:

Single with Bath	<b>\$2.50 to \$4</b>	Twin Beds and Bath	<b>\$5 to \$7</b>
Double with Bath	<b>\$4 to \$6</b>	Parlor, Bedroom, Bath	<b>\$6 to \$8</b>

No Charge for Crib or Cot for the Little Tot

Special weekly rates

## PRINCE GEORGE HOTEL

Fifth Ave. and 28th St.

Alburn M. Gutterson, Mgr.



A Matron always in attendance for the comfort and assistance of Ladies traveling alone.

**A HOME IN THE HEART OF THINGS**

## Educational Pamphlets

College Catalogues and Registers  
Books Privately Printed and Published

**WE OFFER** a special service to those who set high standards for their publications. Our unusually extensive resources enable you to publish your own books or the College Catalogue in a manner fitting educational standards. Together with many other quality periodicals, we print this magazine, **RELIGIOUS EDUCATION.**

### Printing Products Corporation

Formerly ROGERS & HALL COMPANY

Polk and La Salle Streets  
CHICAGO

## RELIGION AND RURAL LIFE

### A Systematic Source Book in Rural Sociology

Edited by PITIRIM A. SOROKIN, Chairman, Dept. of Sociology and Social Ethics, Harvard University; CARLE C. ZIMMERMAN, Associate Professor of Sociology, University of Minnesota; and CHARLES J. GALPIN, Economist in Charge, Division of Farm Population and Rural Life, U. S. Dept. of Agriculture; author of *Empty Churches*.

This three-volume source book gives a world view of rural social life by bringing together translations of the most important writings on this subject in all languages, from the earliest times to the present day. Each section is provided with a critical and explanatory introduction. Vol. II, which will be published in May, is of especial interest to religious educators. It contains numerous readings on the social, economic, religious, educational, and cultural life of rural communities. Subjects dealt with include: The Family as an Educational and Religious Factor in Rural Life; Agencies for Education in Rural Communities; Criminality; Alcoholism; City and Country Influence on Moral Behavior; Religion and Magic; Superstitions in American Folklore.

"A veritable encyclopedia for the sociologist and the student of intellectual history."—*Historical Outlook*.

\$15.00 the set. \$6.50 the single volume

## TRAINING THE CHILD

### Child Care and Training

By MARION L. FAEGRE and JOHN E. ANDERSON, Child Welfare Institute, University of Minnesota.

The third, revised edition of this most practical and useful little book for parents and teachers of young children contains the results of the latest and most reliable studies of child hygiene and child guidance. Subjects discussed in simple, non-technical language include GROWTH, Food, Clothing, Children's Diseases, Learning, Habits, Discipline, Curiosity, Sex Education, Truth and Falsehood, Play, Books and Reading, and The Family.

"Remarkably practical—will be of the greatest value to all parents."—*Sunday School Times*.

Illustrated. \$2.00

### The Young Child and His Parents

By JOSEPHINE C. FOSTER and JOHN E. ANDERSON, Child Welfare Institute, University of Minnesota.

One hundred brief "case histories" of normal children between two and six years of age. "Should be most helpful to child development teachers, leaders of child study groups, mothers, pediatricians, child psychologists, nurses and other social workers."—*Child Health Bulletin*. Second edition, revised, \$2.00

### Problem Tendencies in Children: A Method for Their Measurement and Description

By WILLARD C. OLSON, Director of Research in Child Development, University of Michigan.

"An essential book for the students of problem tendencies." Austin G. Schmidt in *Loyola Education Digest*. \$2.00

### The Pulpit and Modern Scholarship

Addresses delivered before a conference of religious workers on recent achievements in the natural and social sciences. A valuable feature is "A Preacher's Library to Be Had for the Asking"—a twelve page list of pamphlet material that can be obtained free or at small cost.

Paper. \$1.00

### The Changing Educational World: 1905-1930

Edited by ALVIN C. EURICH.

These addresses of national and state leaders in education trace the development of teacher-training in Minnesota during the last quarter century and show this development in its relationship to the progress of education in its broader aspects. \$3.00

### The Measurement of Man

By J. A. HARRIS, C. M. JACKSON, D. G. PATERSON, and R. E. SCAMMON. A challenging introduction to the new science of biometry. A scientific Book Club selection.

Illustrated. \$2.50

### Three Wise Men of the East, and Other Lectures

By ARTHUR J. TODD, Professor of Sociology, Northwestern University.

"Full of significant facts gathered by a trained mind . . . The book contains some very interesting and appreciative observations upon mission work in general and upon the activities of the Y. M. C. A. and Y. W. C. A. in particular."—*Christian World Education News*. \$2.50

### The Small City and Town

Edited by ROLAND S. VAILE.

Discussion of the problems of small communities that provides a basis for greater economic and social service. Paper. \$1.00

### Factors Other Than Intelligence That Affect Success in High School

By AUSTIN H. TURNER.

Presents the problem of pupil achievement from a fresh and stimulating point of view.

Paper. \$1.50

### The Religious Aspects of Swedish Immigration

By GEORGE M. STEPHENSON, Associate Professor of History, University of Minnesota.

To be published in the fall of 1931

Order from your bookseller or from the

UNIVERSITY OF MINNESOTA PRESS, MINNEAPOLIS



## **TO THOSE NOTABLE BEST-SELLERS**

### **RELIGION IN A CHANGING WORLD**

**Abba Hillel Silver**

10th Thousand

### **THE PROCESSION OF THE GODS**

**Gaius Glenn Atkins**

10th Thousand

\$2.00

\$3.00

## **WE NOW ADD:**

### **A LIFE OF JESUS**

**Basil Mathews**

For over fifteen years Basil Mathews has been carefully gathering and sifting material for this book, spending a good part of his time in Palestine, with camera and with mind alert to any scene or item which would help to re-create the circumstances and characters of his story.

The result is a book of astonishing clarity, convincing in every detail, as fascinating as the best of novels, and thoroughly alive and real. In the best sense of the term it is a realistic Life of Jesus. It will rival any Life which has appeared in our day, combining the poetic quality of Papini, for example, with the solid virtue of complete reality, and offering a picture at once easy to understand and impossible to forget.

*With Thirty-Three Illustrations, Including Two Unpublished Pictures in Color by Holman Hunt*

\$3.00

### **HISTORY OF FUNDAMENTALISM**

**Stewart G. Cole**

"This book breaks new trails," declares Halford E. Luccock, "covering a field of major importance never before adequately treated. The fundamentalist controversy in all the large denominations and in many extra-denominational activities is here thoroughly documented, with a complete absence of polemic spirit. To sound historical understanding is joined acute insight . . . It is a book of fascinating interest, indispensable to any clear understanding of Protestantism in this generation."

By carefully preserving tracts, pamphlets, letters, sermons, short-lived magazines, and promotion matter of all kinds, Professor Cole has managed to assemble in one invaluable document material which would otherwise be forever lost. The result is a chastening book, a book of exceptional brilliance, lighting up a whole section of the contemporary landscape and revealing what must be done if such a controversy is not to recur.

*360 pages, Octavo*

\$2.50

### ***Other Outstanding Books of the Spring***

#### **THE CHRISTIAN IDEAL FOR HUMAN SOCIETY**

**Alfred E. Garvie**

\$4.00

#### **WHAT CAN STUDENTS BELIEVE?**

**Fosdick, Butterick, McKee, et al**

\$1.60

#### **CONFLICTS OF THE EARLY CHURCH**

**W. D. Niven**

\$2.00

#### **THE MINISTER'S WEEK-DAY CHALLENGE**

**Edwin H. Byington**

\$2.00

#### **GREAT DAYS OF THE LAST WEEK**

**B. H. Bruner**

\$1.00

#### **JESUS AS A FRIEND**

**George Stewart**

\$1.50

#### **MOTHERS OF FAMOUS MEN**

**Archer Wallace**

\$1.00

#### **ESSENTIALS**

**P. Carnegie Simpson**

\$1.50

#### **JESUS—LORD OR LEADER?**

**Frank Lenwood**

\$2.50

*At Your Bookstore*

**Richard R. Smith, Inc., 12 E. 41st, New York**



NEW HARPER BOOKS

## RELIGION AND THE NEXT GENERATION

By EDWIN EWART AUBREY

In this book Dr. Aubrey is concerned with the problem of what basic religious ideas may be taught to children. A great deal of attention is given to an adequate idea of God which the modern parent or teacher may instill in the mind of the child without being hypocritical to his own belief and yet being in line with present-day scientific knowledge.

What the children should be taught about God, about prayer, and the significance of Jesus are carefully expounded. There are also chapters dealing with the origins of religious belief and the expression of modern religion through the organization of the Church.

Dr. Aubrey's book will appeal not only to the perplexed parent but also to Sunday School Teachers and Public School Educators who are confronted with the problem of the place of religion in the mind of the child. \$2.00.

### HOW SHALL I LEARN TO TEACH RELIGION ?

By Blanche Carrier

"There is probably no better book for the church school teacher who is anxious to discover what the new religious education really is."—*The Churchman*. \$1.50.

### MORALS OF TOMORROW

By  
RALPH W. SOCKMAN

The widely known Minister of the Methodist Episcopal Church, Madison Avenue, and head of the Greater New York Federation of Churches deals vigorously with our present day morals and develops a practical artistry of conduct. "A thoughtful and eloquent book."—*New York Sun*.

"The book of the year."—*The Christian Century*. 3rd printing. \$2.50.

### THE DREAM POWER OF YOUTH

By Percy R. Hayward

A vivid picture of independent youth with its ideals and dreams, and how the Church is co-operating to bring about a realization of these aims. \$2.00

HARPER & BROTHERS, Publishers, 49 E. 33<sup>rd</sup> St., NEW YORK

---

## **The Inner Reality of Religion**

Modern religious discussions emphasize the inner reality of religion, rather than attempt to defend a doctrinal system. **The Journal of Religion** leads in the presentation of these discussions with non-sectarian, unprejudiced, critical accounts. This scholarly quarterly is indispensable to the serious reader interested in modern religious thought.

---

# **The JOURNAL OF RELIGION**

---

**Edited by Shirley Jackson Case**

**Subscription price, \$4.00**

**Single copy, \$1.25**



**THE UNIVERSITY OF CHICAGO PRESS**

**5750 Ellis Avenue**

**Chicago, Illinois**



# ABINGDON

## THE DRAMATIC METHOD IN RELIGIOUS EDUCATION

By W. CARLETON WOOD

This is a volume of unusual value which carefully establishes the psychological basis of the drama as a factor in religious education. It explains the procedure of dramatic presentation with remarkable completeness. The book contains an abundance of illustrative material based upon an extended and varied experience in the particular area of religious education with which it is concerned.

Net, \$3.00; by mail, \$3.30.

## THIS NEW EDUCATION

By HERMAN HARRELL HORNE

"Nearly one-half of the book is devoted to consideration of religious education in the community, a theme which deeply concerns Professor Horne. The book from start to finish is exceedingly interesting, well written and provocative of discussion, which is a very good test of its value."

—*Boston Transcript.*

Net, \$2.50, postpaid.

## THE ORIENT STEPS OUT

By MARY JENNESS

Clustered about three picturesque characters, from India, China and Japan, the author tells a vivid and highly informative story of Oriental life. It is written in charming style, with an ingenious weaving of the old and the new and with an authentic background. It will have a sure appeal to boys and girls and teachers will find in it and in the Teacher's Manual which will accompany it rich and suggestive educational material.

Net, \$1.00; by mail, \$1.10.

## LOOKING AT LIFE THROUGH DRAMA

By LYDIA GLOVER DESEO and  
HULDA MOSSBERG PHIPPS

The authors hold that drama can yield the enjoyment of good literature and be a guide in facing life problems. The volume contains a number of plays that deal with racial, institutional, international and crime-making situations.

Net \$1.50; postpaid.

## EDUCATION FOR WORLD- MINDEDNESS

By ALBERT JOHN MURPHY

If one would understand surging world conditions, one must be world-minded. How is that possible? This book will help both layman and professional man, for the author has studied and evaluated the viewpoints of eighty ranking thinkers in the fields of sociology and missionary education.

Net, \$2.50; by mail, \$2.75.

## THE CHURCH SCHOOL IN ACTION

By ARTHUR KENDALL GETMAN

The author presents "A simple philosophy of Christian teaching based upon his own experience and study." The program as outlined in this book is in practice at the present time in the school of which Mr. Getman has charge. It is a book from a layman to laymen and deals with many of the most vital factors of those church activities that engage the attention and resources of lay workers.

Net, \$1.50, postpaid.

## THE PASTOR AND RELIGIOUS EDUCATION

By HARRY C. MUNRO

"The foolishness of preaching" has demonstrated its futility, except in a few cases. Why not give religious education a chance? This book is valuable as suggesting this remedy and as pleading its cause. Pastors will read it with a stoutening of heart. Directors of religious education will read it in humility of heart and be greatly wiser for the experience. Church officials will find it a veritable constitution and by-laws for their guidance."

—*The Christian Century.*

Net, \$2.00, postpaid.

At the Better Bookshops

## The ABINGDON PRESS

NEW YORK  
150 Fifth St.

CINCINNATI  
420 Plum St.

CHICAGO  
740 Rush St.

# **MATERIAL of DISTINCTION**

## **Plays**

**The Color Line**—shows the result of race discrimination—most popular of all recent religious plays—25 cents.

**His Book**—A Mexican boy and his Bible—10 cents.

**Robert and Mary**—the love story of the Moffatts, pioneer missionaries in Africa—25 cents.

Over forty other plays and pageants—complete list on request.

## **Handwork**

**Cutouts:** African Village, Japanese House, Chinese Home, Eskimo House—25 cents each.

**Picture Maps:** Latin America, North America, Africa, Philippine Islands, Caribbean Islands, India, The World—50 cents each.

## **Pictures**

**Picture Stories:** Four to six stories in each set with a story to tell about each picture—50 cents each title. Write for list.

**Picture Sheets:** Twelve page folders of pictures for notebooks or poster—twenty-four subjects—25 cents each. Write for list.

## **Friendship Press Texts**

Project courses to establish friendly relations with boys and girls of many lands. 75 cents and \$1.00 each. Write for complete list.

*A catalog containing complete description of these and other publications will be sent on request.*

**The Friendship Press**  
150 Fifth Avenue  
New York

WHERE SOUTHERN HOSPITALITY FLOWERS



When  
You Come to  
Atlanta

## You'll Enjoy the Meeting at the Biltmore

Meetings of the Religious Education Association in Atlanta next April will be held in the Congregational Church, corner Ponce de Leon and Piedmont Avenues. The Biltmore is but a few blocks from the meeting place; the nearest convention hotel to where your meetings will be held.

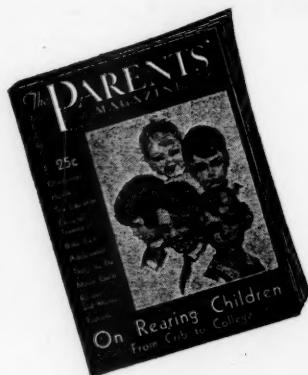
You are cordially invited to make this your headquarters. 600 excellent rooms, each with private bath, circulating ice water and outside exposure. Friendly, unobtrusive service and the finest foods, tastefully prepared and correctly served.

MAKE RESERVATIONS NOW.

Taxi rates 30c—five ride for one fare.

			Rates			
Single			Double			
\$3	\$4	\$5	\$5	\$6	\$7	\$8
			Twin Beds \$7 and \$8			

**THE ATLANTA BILTMORE**  
The South's Supreme Hotel



## The PARENTS' MAGAZINE

*offers*

# FREE SERVICE BULLETINS

*to classes in  
Child Care and Training*

THE PARENTS' MAGAZINE offers without charge or obligation the following service bulletins to leaders of Sunday School Groups, Cradle Roll Departments, Mothers Clubs and Child Study Groups. The distribution of this literature will help to stimulate a very keen interest in child development and parental education.

**OUR PROGRAM ON CHILD TRAINING.** Provides a definite subject for reading and discussion for each monthly meeting throughout the year.

**GROUP STUDY FOR PARENTS.** A comprehensive 16-page pamphlet which contains suggestions on organizing and maintaining interest in parents' groups.

**TEN COMMANDMENTS FOR PARENTS.** An attractive presentation of ten important rules for parents to remember in meeting their many problems.

**INTELLIGENCE TEST FOR PARENTS.** A folder containing 33 questions on which parents can rate their knowledge of the fundamental principles of child care and training.

**PARENTS, KNOW YOUR JOB!** An inspirational poem written in the interests of better parenthood.

THE PARENTS' MAGAZINE is the only publication that fills the needs of all mothers and fathers who are concerned with the welfare of their children. It offers each month the most authoritative and practical articles on every problem presented by children from infancy through adolescence, and treats with simplicity and understanding such vital matters as obedience, discipline, baby care, child health, sex education, adolescence, spiritual and moral training, etc.

*Mail this convenient coupon today*

**THE PARENTS' MAGAZINE**  
255 Fourth Avenue, New York, N. Y.

Please send me without charge or obligation

☐ A Copy of each service bulletin

☐ A sample copy of THE PARENTS' MAGAZINE

Name .....

Address .....

City ..... State .....

Church ..... Kind of Organization .....

R. E. 4-31

